

BOMBAY GAZETTE.

ADVERTISER.

VOL. 36.

WEDNESDAY, OCTOBER 19, 1825.

No. 1846.

Kempt and Co.

WILL sell by Public Auction, on this day, the 19th instant.

An Invoice of Double and Single Barrelled Guns, percussion and flint locks, from Jackson, on account of the Shipper.

Double Guns, with improved percussion locks to strike on breech.

Double Guns with do. do. do. to strike on the side.

Double and Single Guns, with waterproof flint locks.

The above are packed in Mahogany cases, complete in every point, and leather cases to cover the Mahogany ones.

This Invoice is brought to the hammer because on unpacking the Guns were found to be slightly touched with rust. They have been carefully cleaned and found not to be injured.

This opportunity for buying a good Fowling Piece, on moderate terms, ought not to be let slip by Gentlemen looking out for such an article.

Bombay, 19th October 1825.

Kempt and Co.

WILL sell by Public Auction on this day, the 19th Instant.

An Invoice of Plated and Silver Ware. Tea Pots with Silver Edges, of different sizes and Patterns, Bottle Stands, Table Dessert, and Tea Spoons, Silver Thimbles of Sizes, and Silver Pencil Cases with engraved seal heads.

An Invoice of London Made Cutlery. Sets of Fine table Knives, Ivory Handled Razors, and Scissars, &c.

Bombay, 19th October 1825.

Kempt and Co.

WILL sell by Public Auction, on Wednesday the 2d of November next, an Invoice of Superior Jewellery from Messrs. Robinson of London, viz.

A Set of Handsome Ornaments in a Morocco Case, Gold and Pink Topaz Necklace, Bracelets, Earrings, Cross, and Broach.

RINGS, Fancy Stone, plain Gold, Pearl, and Emerald, Sapphire, and Brilliant, Chased Hoop, &c. &c.

BROACHES, of Descriptions.

HANDKERCHIEF PINS, Brilliant. Diamonds, Single and Cluster, Turquois, Fillagree Gold, and plain.

EARRINGS. Pink, Topaz, and Pearl, plain Gold and Fillagree, &c.

WATCHES Richly Chased Ladies' with Handsome Chains and Seals, complete.

NECK CHAINS, Handsome Gold, of great length, Natched Keys assorted, engraved, Richly Chased, Gold Seals, Gold Pencil Cases, &c. &c.

Catalogues will be published,

Bombay, 19th Oct. 1825.

Kempt and Co.

RESPECTFULLY intimate that the Postponed Sale by Auction of Paintings by English and Italian Masters will take place on Wednesday 2d Proximo when the whole will be sold without Reserve.

Bombay, 19th October 1825.

Higgs and Briggs

WILL SELL

BY AUCTION,

To-morrow the 20th Instant,

HOUSEHOLD Furniture, consisting of Tables, Chairs, Sideboards, Couches, Bedsteads and Bedding, Grand Pianoforte, Glass bottomed Globe Lamps, Glass and Earthenware, Plate and Plated Ware, Floor Cloth, Cooking Utensils, Dispense Cupboard, Palenquin, &c.

New Counterpanes, Palempores, Furniture Chintz, Slop Clothing.

Mustard, Pearl Barley, Preserved Oranges. A Case of Cutlery, consisting of Penknives, Pocket ditto, Razors and Scissars.

Meadows Street, 19th Oct. 1825.

Higgs and Briggs

WILL SELL

BY AUCTION,

To-morrow the 20th Instant,

AN ELEGANT SET OF

NEW PLATE

Belonging to an Estate

CONSISTING OF

MILK Bowl, Sugar Basons, Tea Pot, Saucepan, Tea, Dessert and Table Spoons, Table and Dessert Forks, Soup and Milk Ladles, Gravy Sugar and Salt Spoons, Salt Cellars, Muffineers, &c.

Meadows Street, 19th October 1825.

Higgs and Briggs

HAVE JUST RECEIVED

FOR SALE

FINE White Jean for Waistcoat per yard from . . . Rs. 0 2 25 to " 0 3 25

Striped Do. for Do. per yard " 0 3 25

Indian Jeans for Do. " " 1 2 00

Fine Drill Cloth for Trowsers per yard from 0 3 0 to " 0 3 50

Meadows Street, 19th October 1825.

Higgs and Briggs

HAVE JUST RECEIVED

FOR SALE

On Commission,

A NEAT

CALCUTTA BUILT

BAROUCHE,

WITH NEW SPARE WHEELS,

Price Rs. 1200.

Meadows Street, 19th Oct. 1825.

Edujee Cursetjee's Sons

WILL SELL

BY PUBLIC AUCTION,

On Monday the 31st Instant,

AT THEIR ROOMS,

The Household Furniture

OF A

GENTLEMAN RETURNING TO ENGLAND

CONSISTING OF

TABLES, Chairs, Couches, Glass and Queen's Ware, Lamps, and Plated Ware, &c. &c. also a large Air Pump, with an Apparatus for Freezing Water, and a rain gauge.

Bombay, 19th October 1825.

Advertisement.

FOR SALE

AT

Burjorjee Coonverjee

FOR READY MONEY,

BOXES of Gruan La Rose St. Julien at . . . 22 Rs. per Dozen,

A few Boxes of Liquors 30 " per Do.

Do. do. Noyeau . 35 " per Do.

A Box Dentelhe—All of the best of their kind and just imported from the Mauritius per the Ship Law Constanca, Capt. Regnaud.

Bombay, 19th Oct. 1825.

WINES FOR SALE, AT THE GODOWNS

OF
MESSRS. PATRICK STEWART & CO.

VERY Superior old Sherry imported
in June 1824.

In Butts.....at Rs. 800
In Hhd....." 400
In Cases of 6 Doz. each " 22 Per Doz.
Fine Cape Madeira, in
Pipes and Half pipes im-
ported in May, 1824 at
per pipe....." 150
Madeira London Mar-
ket, at per pipe....." 500
Ditto Cases of 6 Doz.
each....." 20

Bombay, 19th October 1825.

FOR SALE AT THE GODOWNS

OF
MESSRS. PATRICK STEWART AND CO.

Imported per Cambridge,
A NEW Handsome Landauet Lon-
don built, colour Green with drab
lining.

A Ditto Phaeton very light for either
one or two Horses.

Two Ditto Stanhopes, newest Fashion.
Bombay, 19th October 1825.

FOR SALE AT THE GODOWNS OF MESSRS.

**PATRICK STEWART
AND CO.**

A FEW sets of SCALES AND
WEIGHTS adjusted, complete
to weigh 10 Cwt. at each end of the
Beam.

Bombay, 19th October 1825.

TO BE PUBLISHED BY SUBSCRIPTION,
IN ONE QUARTO VOLUME, PRICE 25 RUPEES.

MEMOIRS of ZEHIR—ED--DIN
MUHAMMED BABER, Empe-
ror of Hindustan, King of Ferghana,
Samarkand, Kabul, &c. written by him-
self, in the Tagatai Turki, and transla-
ted, partly by JOHN LEYDEN, M.
D. Secretary to the Asiatic Society,
partly by WILLIAM ERSKINE, Esq.
With a Geographical and Historical
Introduction: together with a Map of
the Countries between the Oxus and
Jaxartes, and a Memoir regarding its
construction, by CHARLES WAD-
DINGTON, Esq. of the East India
Company's Engineers.

The proved authenticity of this work
—the character of its Royal author—the
description of cotemporary princes and
chiefs, and of the nobles and leaders at-
tached at different periods to his court
and army—the account he occasionally
gives of the princesses and high-born
ladies of Tartary—his observations on
the geography, natural history, and pro-

ductions of that country, and of India,
combine to give a singular interest to
this volume, which is written in a
style at once plain and unaffected. This
is very unusual in oriental produc-
tions; but Baber preserved, through e-
very vicissitude of his extraordinary
life, the manly simplicity of a Tartar
chief.

The translation of this Memoirs was
left in an imperfect state by the late
DR. LEYDEN. It has not only been
finished by MR. ERSKINE, but addi-
tions have been made to it of very great
value. The book is to be published for
the sole benefit of Dr. Leyden's aged
parents.

Subscriptions will be received by
Messrs. SHOTTON, MALCOLM and
Co.

* * * Subscribers are requested to send their
names as soon as possible; as no more Copies
will be printed than are ordered.

ON SALE AT THE GODOWNS OF

RITCHIE STEWART AND CO.

LONDON Particular Madeira three
years Old from Phelps, Page and
Co. per Pipe of 110 Gallons at Rs. 600

Superior Tenerife Wine from
Bruce and Co. per Pipe of

110 Gallons....." 300
Ditto per half Pipe....." 150

Sherry from Rankine, Bell and
Co. in Cases 6 doz. per doz. " 20

Port from Do. do. do. " 20
Rampart Row, 19th October 1825.

A CARD.

BYRAMJEE COWAJEE begs leave
to inform his Friends and the Pub-
lic, that he has this day received a very
fine Lot of ARAB HORSES, amongst
which are several for the Turf, and some
well adapted for Chargers, and also for
Sale a very handsome LANDAUET,
a CHARRIOT and SOCIABLE, all
English built.

Bendy Bazar Road, 13th October 1825.

Passage to London, THE FINE TEAK BUILT SHIP



MAITLAND,
OF 700 TONS BURTHEN,
John L. Studd

(DATE OF THE HON'BLE COMPANY'S SERVICE)

COMMANDER,

IS hourly expected to arrive from
London, and will return to that

port direct about the 15th proximo.

The Maitland carries a Surgeon, is
elegantly fitted up for Passengers, and
having her homeward cargo ready will
be punctually despatched.

Apply at the Office of Messrs. WIL-
LIAM NICOL and CO. where plans of
her Cabins may be seen.

Bombay, 19th October 1825.

Passage to London, THE FINE TEAK BUILT SHIP

ALFRED,
OF 700 TONS BURTHEN,
John Lamb,

COMMANDER,

IS expected to arrive from China early
in next month, and will be despatch-
ed to London about the 15th December.
This Ship carries a Surgeon, and has
elegant accommodations for Passengers;
plans of which may be seen at the Office
of Messrs. WILLIAM NICOL and CO.

Bombay, 19th October 1825.

Passage to London, THE FINE FIRST CLASS SHIP

LONACH,
OF 450 TONS BURTHEN,
W. H. Driscoll,

COMMANDER,

IS expected to arrive from New South
Wales early in December, and will
Sail for London, about the 10th Janua-
ry. The Lonach has good accommo-
dations for Passengers, and carries a Sur-
geon. For particulars apply at the Of-
fice of Messrs. WILLIAM NICOL and
CO. where plans of her Cabins may be
seen.

Bombay, 19th October 1825.

For Passage, TO LONDON,

THE FIRST CLASS TEAK SHIP
CAMBRIDGE,
OF 800 TONS,

Capt. James Barber,

OF THE H. C. SERVICE.

WILL positively Sail on the 1st
December.

The Cambridge has very superior ac-
commodations for Passengers, is lofty be-
tween Decks, and carries a Surgeon.

For particulars apply to Captain BAR-
BER, at the Office of Messrs. PA-
TRICK STEWART and CO.

Bombay, 19th October 1825.

Passage to England

THE
JAMES SIBBALD,
OF 670 TONS,

COMMANDED BY

Capt. J. H. Forbes;

(Of the Honorable Company's Service.)

WILL sail for London on or about
the 15th November, and will
touch at the Cape of Good Hope.

This Ship has an experienced Surgeon,
and excellent accommodations for Pas-
sengers, plans of which may be seen and
particulars learnt on application to Capt.
FORBES at the Office of Messrs. **FOR-**
BES and **CO.**

Bombay, 19th October 1825.

For Freight or Passage

TO
ENGLAND,
THE BOMBAY BUILT SHIP
CUMBRIAN,
OF 720 TONS. REGISTER,

John Clarkson,

COMMANDER,

IS Expected from China in all this
month, and will positively sail for
London the first week in December.
This Ship is expressly fitted up for Pas-
sengers and carries a Surgeon. Plans
of her Cabins may be seen, and further
particulars known, on application to
Messrs. **REMINGTON, CRAWFORD,**
and **CO.**

Bombay, 19th October 1825.

Passage to London.

THE FINE FIRST CLASS SHIP
BRITANNIA,
500 TONS,

William Bouchier,

COMMANDER,

WILL positively sail on the 12th
November, having all her Car-
go engaged, this Ship is elegantly fitted
for the accommodations of Passengers
and carries an experienced Surgeon.

Plans of the Cabin & particulars to be
had on application to Mr. **GEORGE**
WATSON, or Capt. **BOURCHIER**
at the office of Messrs. **ADAM SKIN-**
NER and **CO.**

Bombay, 19th Oct. 1825. •

Freight and Passage, TO LONDON.

THE FINE TEAK SHIP
TRIUMPH,

Capt. Thomas Green,

BURTHEN 600.

IS expected to arrive in the course of
this Month, and will positively Sail
for England early in December.

This Ship carries a Surgeon, and has
elegant accommodations for Passengers,
Plans of which may be seen on applica-
tion to Mr. **GEORGE WATSON** at
the Office of Messrs. **ADAM SKIN-**
NER and **CO.**

Bombay, 19th October, 1825.



GENERAL ORDERS.

BOMBAY CASTLE, 7TH OCTOBER 1825.

By the Hon'ble the Governor in Council.

No. 406 of 1825.—Lieut. Colonel Drummond of the Corps of Engineers is permitted to proceed to the Presidency on his private affairs for one month from the date of his leaving Surat.

Bombay Castle, 11th October 1825.

No. 307 of 1825.—Mr. William McNeil Reid Forbes having reported his arrival at the Presidency on board the Ship James Sibbald on the 3d instant, and produced a Certificate of his appointment, as a Cadet for the Infantry on this Establishment, the Governor in Council is pleased to admit him from that date.

Mr. Forbes is promoted to Ensign, leaving his date of rank for future adjustment.

No. 308 of 1825.—Captain Moore, the Paymaster in the Surat Division of the army having, on proceeding to Cutch, in conformity to the General Orders of the 21st ultimo, left the Department at Surat in the temporary charge of Captain Crozier, the Provincial Brigade Major, the Governor in Council is pleased to approve of the same.

No. 309 of 1825.—Surgeon Dalgairns, at present in charge of Civil duties at Dhoolia, is placed at the disposal of the Medical Board for Military duties in Candesh.—Assistant Surgeon Tawse, his Successor at Dhoolia, will join his station without delay.

No. 310 of 1825.—In pursuance of instructions from the Honourable the Court of Directors it is hereby notified that a remittance will, in future, be granted through the Hon'ble Company's Treasury in such cases as it may be required for fees of Commissions in His M's service, and for the proceeds of the Effects of Commissioned Officers and Soldiers of the King's and Company's service dying in India, and that the payment, whether made by Bills drawn in India, or upon application to the Hon'ble Court by the legal representatives in England will be adjusted at the same rate of exchange as is observed in the repayment of advances made by the Company for His Majesty's service, in the East Indies.—viz. at such exchange as shall be fixed annually in the month of December by the Lords of His Majesty's Treasury and the Hon'ble the Court of Directors.

This arrangement supersedes the fixed rates of exchange hitherto granted on such remittances as far as they were before sanctioned and which are now extended to the Estates of deceased officers in the Hon'ble Company's service.

Bombay Castle, 15th October 1825.

No. 311 of 1825.—Lieutenant G. Thornton of the 19th Regiment of Native Infantry having furnished a certificate of the necessity of his proceeding to sea for the recovery of his health, the Governor in Council is pleased to grant him leave of absence on that account for a period of three months.

No. 312 of 1825.—The Hon'ble the Governor in Council is pleased to make the following promotions in the,

Survey Department.

Lieutenant Clifton Benbow of the 15th Regi-

ment of Native Infantry, and 2d Class Assistant in the Deckan Survey, to be first Class Assistant vice Lieutenant John Campbell proceeded to Europe on furlough.

Lieutenant R. Shortreed of the 13th Regiment Native Infantry and a 2d Class Assistant in the same department, to be a 1st Class Assistant in the room of Lieutenant Foster of the Corps of Engineers.

*By Order of the Honorable
the Governor in Council,
W. NEWMHAM.
Chief Sec. to Govt.*

EXCHANGE.

On London 6 mon's. 1 | 10d. to 1 | 11d.

Calcutta. 90 Days 102 B'y Rs. per 100 Siccas.

Madras. 30 ...do. 97 B'y Rs. per 100 Madras.

A five per cent loan open.

In the Gazette of August 24th we inserted a natives account of some disturbance between the Bramins and Purvoes, in which it was stated that His Highness the Gykwa and his mother had received a bribe. We have lately been informed this charge is without foundation, and regret extremely that it appeared in our columns, which was entirely through inadvertency, in the hurry of arrangement for the Press.

THE GAZETTE.

BOMBAY.

WEDNESDAY, 19TH OCTOBER, 1825.

The following Ships have arrived since our last, but do not afford us any intelligence of a novel nature, as the dates of their departures are prior to that of the James Sibbald.

On Wednesday the Ship Lady Kennaway (Free Trader.) Captain Thomas Surflen, from London, left Portsmouth 13th June.

PASSENGERS.—Mr. E. Fitzgerald, Mr. J. Howeson, 149 H. C. E. I. C. Recruits, 5 women and 3 children.

On the same day arrived the Ship Cambridge (Free Trader) Captain James Barber, from Gravesend 27th May.

PASSENGERS.—Mrs. Ravenshaw, Mrs. Sharpin, Miss Webb, J. H. Ravenshaw, Esq. writer, Major Pierce, Captain Melville, of the Cavalry, Lieutenant Sharpin, H. M.'s Service; Messrs Hancock and Justice, Messrs Erskine, Heath, Broadhurst Giberne, Cadets; Messrs Crawford, and Barden, Surgeons; 218 Recruits for the

Company's Service, 11 women and 2 children.

On Sunday arrived the Ship Dorothy (Free Trader) Captain James Garnock, from Liverpool 30th May, spoke the H. E. I. C.'s Ship Roxburgh Castle on the 4th May bound to China.

At the commencement of the Sessions in the Supreme Court on Friday last, bills of indictment were found against

Cooshall Kershow for Murder.

Hemraz Ruttonsee and others for Burglary. Khutao Teja, for Burglary.

Surravan Muljee and others for Burglary.

Antajee Saddashew for Forgery.

Syed Ibrahim, for an Assault and false imprisonment.

Frederick Cox, for an Assault and false imprisonment.

GRAND JURY.

CHARLES NORRIS, ESQ. FOREMAN.

John Curwin,
James Forbes,
James Ritchie,
J. R. Reid,
Fredk. Bouchier,
W. C. Bruce,
Robt. Finlay,
George Adam,
John Shaw,
John Bowman,
Robert Dirom,

Geo. H. Pitt,
William Clerk,
Thos. Ranken,
Hy P. Hadow,
W. T. Graham,
E. E. Elliot,
Thos. Crawford,
Geo. Grant,
Pat. Stewart,
Bazett Doveton, and
Jas. Jeakes, Esquires.

The Bombay Merchant arrived yesterday from Cutch with the following intelligence.

The H. C. Cruiser Amherst, Captain P. Maughan, having the transports for Cutch under convoy, arrived at Mandavie on the 10th Instant. The Vessels had a tedious passage owing to contrary winds, and from the Amherst having carried away her lower yards in a squall on the 1st Instant between Jaffrabad and Diu. The Glarioso, also, struck on a reef of rocks off Diu and injured her rudder, in consequence of which she was obliged to run into the harbour to repair, the Palinurus was ordered to accompany her. The Caledonia arrived on the 10th and the Palinurus on the 11th at Mandavie, where the troops were disembarked.

By a French Ship just arrived, information has been received of the H. C. Cruiser Nautilus having touched at Mahé, one of the Seychelle Islands on the 12th September. Great fear was entertained for the safety of this vessel from accounts having been received of her non-arrival at Muscat, to which place she was bound, 52 days after sailing from hence. The reason for her putting into that port is not stated.

A report on the Spanish revenue, made to the minister of finance by the Treasurer General, has appeared in most of the European public prints; which presents so wretched an aspect, that it is no small matter of surprise, how pride or policy could have suffered such an exposure, in a country where even private conversation labours under the severest control; and people are forbidden to complain of the misery they suffer, or name the source from which it springs.

It begins by stating, "the uniform experience of ten years proves, that a deficiency of resources is the principal cause of the disorders which exist in the different branches of the public administration, and that Spain being the victim of political convulsions, it is necessary that the consideration of this question should take precedence of every other."

What absurdities are resorted to for the purpose of hiding from despotism its own imperfections!—One of the most fertile countries in the world, with every advantage for the promotion of commerce, and colonies abounding in the precious metals, so destitute of resources as to derange her government!—For the sake of his own reputation, as a being some few degrees above zero in the scale of common sense, the Treasurer might have reversed the position, or if regardless of his own, he surely ought to have had some respect for that of the minister of finance and spared him so direct an insult to his understanding.

But this is not the only absurdity, for he next says, "It is extremely painful to me to be obliged to re-state disagreeable things and to present unfavourable pictures; but in the alternative of putting public tranquillity to the hazard, I should consider myself criminal, if any fears or private views made me conceal evils which require an immediate remedy, especially when all my efforts are incapable of stifling the cries which burst from every quarter."

With these cries bursting from every quarter, in what quarter does the tranquillity reign which this gentleman is so fearful of disturbing?

The calls on the general Treasury are then enumerated, comprising amongst other heavy claims, "those of the French for indemnification and the supplies for expeditions destined for the pacification of the Americas!" After which follows a melancholy detail of losses by the unaccountable liberation of America, and a diminution of trade, which amounts to upwards of 260 millions of reals.

"So great a deficit," says the report. "and so general a want of confidence, spread great uneasiness through all classes of the state, while men neglect their respective engagements and the country is exposed to the terrible effects of general discontent, which is a necessary consequence of such a state of things." If this is Spanish tranquillity, there seems to be little cause for apprehending its interruption.

At any period, the public exposure of such misery as this report develops, could scarcely have been expected from a Government so despotic and so pompously tenacious even of the empty shadow of respect, but at a moment like the present when efforts are making to effect loans in foreign countries, particularly England, it appears more an act

of insanity than the deliberate measure of a state, unless Ferdinand intends it as an appeal to the charity of Englishmen, and their partiality to the Bourbons, in which case, he certainly has some claim to the benefit of precedent. With regard to the restoration of colonies, perhaps he would obtain little satisfaction in England; though considering what efforts are making to drain his mines of their wealth, the Chancellor has good grounds for granting a writ of injunction to stay waste; and Ferdinands right to sue in *for-ma pauperis* is undisputed, for every one will admit, he has long ceased to be worth five pounds.

This report of the revenue and the following police decree will afford a tolerable correct idea of the present deplorable state of Spain.

"MADRID, MAY 26.

"The Gazette of to-day contains a decree of Don Juan Rechazo, Intendant General of Police *ad interim*. It is preceded by a long preamble on the necessity of repressing the plots still carrying on by the revolutionists and enemies to the King and to order, and contains the following articles:—

"1. No person whatever shall attack in an insulting manner the measures of His Majesty's Government. Every person taken in the fact, or convicted of it, shall be immediately arrested and delivered to the competent tribunal.

"2. He who, by words or by writing, shall insult the agent of the civil, military, or ecclesiastical authority, shall be treated according to the preceding article.

"3. Keepers of hotels, coffee-houses, taverns, and other public establishments of all kinds, shall hinder political discussions in their houses, and the quarrels to which these discussions might lead, denouncing to the inspector of the quarter the censures passed on the Government, and the plans formed against the safety of the inhabitants, against our holy religion, against the authorities, and against good morals. The delinquents shall be punished the first time by a fine of 100 ducats, of 200 for the second, for the third their establishments shall be closed.

"4. Every person who shall spread reports against the sovereign authority of his Majesty, and against his Government, shall be arrested and punished according to the laws.

"5. Every person who shall receive by the post, or otherwise, pamphlets on political subjects, shall immediately deliver them to the police, to do with them as it thinks proper. No copy shall be taken, on pain of a fine of 100 ducats. The same penalty shall be inflicted on those who shall have read or known of such pamphlets, without giving information of them.

"6. The same penalty attaches to those who shall receive, copy, and read pamphlets or letters signed, which treat on such subjects in a revolutionary manner, without immediately giving notice to the police.

"7. Those who shall hold public or private meetings, in which the measures of the Government shall be criticized, or in which attempts shall be made directly or indirectly to decry it, shall be prosecuted; and, besides the penalties which shall be inflicted on them by the

laws, each member shall pay a fine 100 ducats."

THE COURIER.—OCTOBER 15.

ARMY.

To be Aides-de Camp to his majesty, with the rank of Colonel in the Army:—Lieutenant Colonel Charles Wade Thomson, late of the Royal Artillery; Sir Evan John Murry McGregor, Barronet, on half-pay 8th Light Dragoons; Edward Gibbs, on half-pay 52d Foot; George Thomas Napier, on half-pay Sicilian Regiment; Delaney Barclay, of the 1st or Grenadier Foot Guards; Sir Charles Broke Vere, K. C. B. on half-pay 60th Foot; Hon. Hercules Robert Pakenham, on the half-pay; Sir Alexander Dickson, K. C. B. of the Royal Artillery; John Thomas Jones, Royal Engineers; Sir Jones Harvey on half-pay 103d Foot; Sir G. Scovell, K. C. B. Royal Waggon Train; Sir Ulysses Burgh, K. C. B. 1st or Grenadier Foot Guards; Thomas Downman, Royal Artillery; George Marquess of Tweeddale, K. T., on half-pay 100th Foot; William Keith Elphinstone, on half-pay 16th Light Dragoons; Frederick Wm. Trench, on half-pay as Permanent Assistant-Quartermaster-General; Alexander Lord Sultoun, of the 1st or Grenadier Foot Guards.

BOMBAY.

ARRIVALS.—Assistant Surgeon John Goss, Medical Establishment

Ensign J. J. Forster, 15th Regt. N. I.
Captain J. Harrison, 6th Regt. M. N. I.
Major Pierce, 3d Regt. N. I.
Capt. G. Melville, 1st Light Cavalry.
Capt. J. T. Osburne, 1st B. E. Regiment.
Lieut. H. Hancock, 19th Regt. N. I.
Lieut. B. Justice, 6th Regt. N. I.
Assistant Surgeon J. Crawford.
Cadet C. Giberne, Infantry.
Lieut. John Hobson, 1st B. E. Regiment.
Ensign F. Ingram, 46th Regiment.
Lieut. and Quarter Mr. Thos. Candy, 20th R.
Cadet John Heath, Infantry.
Dot. John Brodhurst, Infantry.
Lieut. Spain, 6th Infantry.
Surgeon J. Butchart, 8th Regt.
Lieut. R. Lechmere, H. B. Artillery.
Ensign Robt. Colquhoun, 5th Regt. N. I.
Surgeon J. A. Maxwell, Guzerat Div.
Lieut. J. T. Seabie, Horse Artillery.

DEPARTURES.—Capt. Edsall, Commanding 1st Extra.

Lieut. and Adjut. Blackley, In. Ba.
Lieut. John Hobson, 1st B. E. Regt.
Lieut. T. S. Grant, Engineers.
Major Ev. Davies, 14th Regt. N. I.
Capt. J. Molesworth, A. Com. General
Lieut. T. Candy, 20th Regt.

NAUTICAL CHRONICLE AND NAVAL REPORT.

BOMBAY.

ARRIVALS.—Oct. 12th Ship Lady Kennaway (Free Trader) Thomas Surflen, Commander from London, left Portsmouth 13th June.

Do. Ship Cambridge (Free Trader) James Barber Commander from London, left Gravesend 27th May.

13th Brig Seton, Hyderabad Nacqudeh, from Zanzibar.

15th, Ship La Constance, A. Regnaud Commander from Mauritius.

Do. Ship Dorothy (Free Trader) James Garnock Commander from Liverpool 30th May.

18th, Ship Bombay Castle, Wm. Durant, Commander from Mandavie 12th Oct.

Ditto Ship Caledonia, T. H. Johnston, Commander, from Mandavie 13th October.

Passengers per Lady Kennaway.—Mr. E. Fitzgerald, Mr. J. Howeson, 149 H. C. E. I. C. Recruits, 5 Women and 3 Children.

Passengers per Cambridge Mrs. Ravenshaw, Mrs. Sharpin, Miss Webb J. H. Ravenshaw Esq. writer, Major Pierce, Captain Melville, of the Cavalry; Lieutenants Sharpin H. M's service, Hancock and Justice, Messrs. Erskine, Heath, Broadhurst, Giberne, Cadets; Messrs. Crawford and Barden, Surgeons; 218 Recruits for the Company's service, 11 Women and 2 Children.

Passengers per Caledonia.—Mrs. Col. Campbell DEPARTURES.—14th October Armed Ketch Chacer, Mussa Peerbhoy, to Surat.

SHIPS LOADING.

English.—Magnet, for London.
James Sebal, for ditto.
Lady Kennaway, for ditto.
Arab.—Naserutshaw, for Calcutta.
Psyche, for Persian-Gulph.

CALCUTTA.

ARRIVALS.—Sept. 26. H. C. C. Ship Guildford, M. Johnson, Commander, from London 20th May, and Madras 15th September.

29. Ship Thetis, C. F. Davies, Commander, from Rangoon 2d September.

— Ship Isabella, M. McNeil, Commander, from Rangoon 2d September.

— Arab Ship Futtahel Mobarruck, Solyman, Commander, from Muscat 26th August.

The H. C. Cruiser Vestal, arrived at Cooley Bazar yesterday.

PASSENGERS.

Per Thetis from Rangoon.—Capt. James Pickard, H. M. 47th Regiment.

DEPARTURE.—Sept. 23. Marquis of Lansdown, R. Cornfoot, Commander, for Batavia and Eastward.

MADRAS.

ARRIVALS.—October 1st, Brig Louisa, Capt. R. Harris, from Sumatra 1st September.

2d, H. M. Ship Tamar, Captain J. J. G. Bremer, from a Cruise.

DEPARTURES.—October 1st, Ship Elizabeth, Captain J. Meckenzie, for Calcutta.

2d, Ship William Miles, Captain S. Beadle, for Calcutta.

Do. Brig Norfolk, Captain P. Kingsell, for Cuddalore, and Padang.

MARRIAGES, BIRTHS, AND DEATHS. BOMBAY.

DEATHS.—At Poona, on Thursday the 29th Ultime, Lieut. Col. Commandant George Bridges Bellasis, Commanding the Horse Artillery at this Presidency, and second Son of Doctor George Bellasis Basilden Berkshire.

Colonel Bellasis was a brave and zealous officer, he had served 33 years in India, he distinguished himself at the battle of Seedaseer, and his spirited and gallant conduct at the siege and capture of Seringapatam, attracted the attention of the Commander in Chief General Sir James Stewart, who brought his services to the notice of the Bombay Government. He also received the thanks of Colonel Walker, when employed with his force at Mallia in Kattywar—and he commanded the Artillery under Major General Sir Lionel Smith, K.

C. B. on the advance of that force to Kirkee against the Paishwah's Army; and he was present at the battle of Poona. Colonel Bellasis in his address was conciliating and engaging. He was a most cheerful and pleasant companion, and he was endowed with accomplishments that adorn the Gentleman.

At 3 o'clock on the evening of the 17th instant, Sub-Conductor Samuel Rogers of the Commissariat Department aged 39 years, leaving a disconsolate widow, two infant daughters and a large circle of friends to lament his loss.

CALCUTTA.

MARRIAGE.—On Sunday, the 25th Sept. at St. John's Cathedral, by the Reverend Mr. Eales, Mr. William Ryland, to Anne, second daughter of Mr. F. Dormieux.

BIRTHS.—At Dacca, on the 20th Sept. at the house of John Drew, Esq. the lady of Lieut. Geo. Burford, Acting Adjutant of the 27th Regt. N. I. of a daughter.

At Jessore, on the 20th September, the Lady of R. B. Francis, Esq. of a daughter.

At Calcutta, on the 20th September, the Wife of Mr. H. G. Brightman, of a daughter.

On Sunday, the 25th September, the wife of Mr. John Rebeiro, of a daughter.

DEATHS.—At Barrackpore, on the morning of the 22d September, after a severe illness contracted at Arracan, Lieutenant James Rolfe Brown, 27th Regiment Bengal Native Infantry.

At Calcutta, on the 23d September, Charles James Fox, Esq. Merchant, aged 34 years.

On the 26th September, Mr. P. Breton, of the Cholera Morbus, aged 21 years.

On the 27th September, Mrs. Jane Barker, wife of Mr. Barker, of the H. C. Dispensary, aged 25 years.

MADRAS.

MARRIAGE.—On Monday, the 26th Sept. at St. Thomas's Mount, Quarter Master, Serjeant John Meheran, of the 4th Bat. Artillery, to Mrs. Anne McGuire, relict of the late Serjeant McGuire of the Carnatic Ordnance Artificers.

BIRTH.—On Tuesday, the 27th September, Mrs. Wilson, of a Son.

DEATHS.—On Friday, the 23d Sept. at Trichinopoly, Gilburd Robert, the infant Son of A. B. Pippin, Esq. Garrison Surgeon of that Station.

At her House, in Anderson Street, on the 1st of October 1825, after a lingering illness, Mrs. Dampine Laville, aged 52 years, much regretted by her relations and friends.

CALCUTTA.

THE GOV. GAZ. SEP. 26.

Munnipore—The latest intelligence-reports from Munnipore give the following information:

The inhabitants of the Meerung Hills, between Munnipore and Kubbou, having risen against the Burmese, and called for assistance from the former place, Nur Sing, the Officer left by Rajah Gumbheer Singh in command at the former place, advanced with 300 of the Munnipore Sepoys, and as many Volunteers as he could collect from the country, into the latter District, and after taking possession of three Villages, had

Stockaded himself near the Town of Kubbou, which was occupied by a force consisting of 300 Burmahs and 300 natives of the Shan country. The Shans had intimated an intention of coming over to Nur Singh, and it was expected that with their assistance he would shortly be in possession of the Town and Stockade. No re-inforcements had been received by the enemy from Ava, and it was understood that none could be spared from that quarter.

Tribute to the late Sir David Ochterlony—

This morning at 10 o'clock, a numerous Meeting of the Inhabitants of Calcutta took place at the Town Hall, in conformity with the requisition of the Sheriff, for the purpose of considering the most appropriate manner of testifying their high sense of the eminent public services, and their respect for the memory of the late Major General Sir DAVID OCHTERLONY Baronet, G. C. B. Sir CHARLES THEOPHILUS METCALFE was in the Chair.

At the time of publication we had not received a formal copy of the Proceedings, but we understand that it was unanimously Resolved, on the motion of Brigadier O'HALLORAN, seconded by W. B. BAYLEY, Esq.—That a Column shall be erected in the metropolis of British India, & a Monument in St Paul's Cathedral, London, to the memory of the distinguished and illustrious General. Subscriptions are to be opened both in England and this country, for the purpose of carrying the Resolution into effect.

EUROPE.

A most extraordinary circumstance and remarkable preservation occurred at Upper-mill, in Saddleworth, on Thursday morning last. Ralph Shaw, (better known in the neighbourhood by the name of Ralph o' Tom's o' th' Shepherd's green), had been spending Wednesday evening in a convivial manner, at a public house in Upper-mill, and afterwards went to sleep at the house of a friend. They both occupied the same room, and early in the morning Ralph got up in his sleep, and clothed himself in a strange manner: putting on, instead of a coat, his friend's small clothes, with his arms in the legs of the garment. Thus attired, he threw himself from the lodging-room window, three stories high, into the street: he alighted on his feet, and actually sustained no injury whatever.—*Manchester Guardian.*

Last week Hannah Laycock, about fourteen years of age, who was employed in the roving room of the mill belonging to Messrs. Wroe and Sons, Union-street, Bradford, was caught by an upright shaft, by means of some of her garments hanging loosely on her person, and was immediately drawn up into the frame, where her head was almost torn from the body,

and she was otherwise so dreadfully bruised as to cause immediate death.

John Bull.

(From the *Constitutionnel*.)

MADRID, MAY 9.

(PRIVATE CORRESPONDENCE.)

"The bad state of our finances, and still more the bad use made by the Government of the little money which comes into the public treasury, begins to produce the consequences that might be expected. The troops of the line, who are suffered to starve while those of the guard wallow in luxury, look with a jealous eye on the enormous difference between soldiers supporting the same cause and rendering the same services; and the garrison of Seville has just warned the Government, that it is time to change its system, and to place itself in harmony with the public spirit of the nation. For some time past the Treasurer-General drew into his coffers the greater part of the slender revenues of the province of Seville, and the Intendant-General of the province having no funds at his disposal for the support of the garrison, had recourse to agreements with some merchants, who took upon them for some weeks the support and pay of the garrison, but the Intendant being unable to fulfil his engagement, the merchants refused to furnish any further supplies. Then the soldiers, having nothing to live upon, and knowing the destination of the funds receiving by the Treasury of Seville, rose and proceeded in a body to the residences of the canons and dignitaries of the church, whose doors they forced open, and pillaged their houses, crying, 'Down with the clergy!' 'Down with absolute Government' (*Fuera el Clero! Fuera el Gobierno absoluto!*)"

"Colonel Vaca, of the regiment of the Prince, arrived here yesterday post, bringing to the Government, despatches containing the account of those events, all the details of which are not yet known to the public; and it does not appear that the disorders had ceased when M. Vaca left Seville; but a very remarkable circumstance is, that a great number of worthless persons, of whom Seville contains more than any other city in Spain, and who seek for confusion in the hopes of plunder, having joined the groups of soldier, and waiting to attack the house of some rich Liberals, the troops opposed it, saying that they already paid but too much to the Government, and that the evil did not come from them. The Government has not published any part of the despatches brought by Capt. Hall, commanding the *Yea* corvette; but it displays great activity in fitting out, at Corunna, the second expedition for the Havannah. It seems to fear some attempt of the Mexicans against Cuba."

We have never been converts to the opinion so strenuously maintained by some northern critics, that Sir Philip Francis was the author of the *Letters of Junius*. The facts alleged in support of the opinion were very trivial, and the inferences, though acutely drawn and accumulated with skill, could hardly have satisfied any mind but that of the arguer; nay, we doubt that if, now, so long after the heat of the ratiocination, he would not himself al-

low that his argument proves nothing. Very different has been our impression after perusing a book just published, the object of which is to demonstrate that Lord George Sackville is the real Junius. In the absence of positive proof of a direct nature, a case can only be established by the fair and natural bearing of coherent and undoubted circumstances: and it is a rule both in law and morals, to decide upon such testimony with nearly the same confidence as if the whole point of the question had been the subject of ocular observation. Applying this rule, we think that Mr. Coventry, the author of the book now before us, entitled *A Critical Inquiry regarding the real Author of Junius*, has collected such a quantity of circumstantial evidence, at once various and connected, as would convince any twelve men, whether judges or mechanics, that Lord George Sackville and Junius are the same. Human judgment is fallible; and it is possible that some positive evidence may still exist to set aside such a decision; but till such evidence is produced, we think the long-disputed question may be considered as set at rest by the present volume. Many a wretch has been convicted of murder and treason, on half the evidence here produced to establish a point of authorship.

The Times, May 23.

FATAL ACCIDENT AT THE PADDINGTON CANAL.—Between eight and nine o'clock on Tuesday night, as a barge from Rickmansworth was moving towards Pickford's wharfs, on entering the Tunnel, near Lisson Grove, the captain, named Watson, landed with several of the crew to conduct the horses round, and left three men, named William George, Thos. Russell, and John Williams, on board, to navigate it through the tunnel. On the barge appearing at the east end of the tunnel, the above three men were missing; an alarm was raised by Watson and the others of the crew, and they proceeded up the tunnel, and about midway found Russell in the water nearly lifeless, clinging to a plank; they got him out, and, on his recovery, he stated that W. George and John Williams and himself were thrown into the water by the barge striking against the side of the tunnel. The bodies of these two men were afterwards found. George was almost crushed to pieces.

LONDON BRIDGE.—On Wednesday the Bridge House Committee, we understand, inspected the works now going forward for the erection of the New London Bridge. The first cofferdam has been completely formed. It is forty-two feet below the high-water mark. The bottom is composed of a stratum of stiff clay, which is considered an excellent foundation. The Committee expressed the highest satisfaction at the progress that had been made, and were given to understand that the erection will be sufficiently advanced in the beginning of June to permit the laying of the foundation stone about that time. It is reported that his Majesty has been most respectfully requested to lay the first stone, and that he has expressed his regret at not being able to comply with the solicitation of the City, in consequence of the injury he might sustain in his health, by descending to such a depth,

surrounded by such an element. It is said that his Majesty, from respect to the City, will depute the Lord Mayor to perform the ceremony.

THE NEW POULTRY COMPANY.

EPISTLE ADDRESSED TO P. M.—, Esq. M. P.
OXFORD MARKET, 1st April, 1825.

SIR,—As I have had the honour of serving you with poultry for three or four years, and never had no complaints, except a turkey & two or three fowls as wasn't sweet, owing to the uncommon muggy weather last season. I think I'm a rights to ask you to stand my friend in Parliament in opposing this here new Poultry Association. Hang me if I didn't think it was a hoax when Jos. Davis, the cheesemonger, told me of it this morning, for it's the first of April you know, and Jos. is an uncommon droll hand. However, he show'd me a quiz against the new company in the newspapers, saying they supposed the present situation of Turkey had occasioned it to be got up, and recommending the Directors to get their lame ducks from the Foreign Stock Exchange, where they are to be had cheap, and to beware of long bills, although they might deal in woodcocks; so you see, Sir, J. Davis wasn't making game of me, though I know he's a wag, and loves a merry thought. Od rabbit the people, what would they have? One would think we sold nothing but guinea-fowls, and pluck'd our customers as close as we do our chickens, but the whole thing is a fowl attack upon our reputations. Poultry can't be no cheaper nohow. You must recollect, Sir, that since gible soup has gone out of fashion, we can't get rid of our insides as we used to do. I'm obliged sometimes to hawk my liver and lights about till they won't keep no longer, and sell'em for cats' meat after all, which of course goes against one's gizzard. Then feathers is uncommon heavy, and gets cheaper every day; and in the summer time things gets soon blown and spoilt, so that we're obliged to throw away that we can't sell half-price to the taverns and sausage-makers. I suppose the hot weather's call'd dog days, because them animals comes in for such a lot of tainted meat and poultry, and other good things at that time. If people wants cramm'd fowls they must pay for 'em, for we can't get nothing for nothing now-a-days, and bran and pollard was riz again last week, and besides, it's the farmers and breeders in the country runs away with all the profit, not the London poulterers. I hope, Sir, you won't take any shares in the new Company, for you may depend upon it, if they go to undersell us, they will all be dished and cut up. We are not going to the pigeon'd and henpeck'd without a struggle; and for my own part, I am determined to stand by the regular trade to the last chicken in my shop, and go within a hare's breadth of ruin, rather than be browbeaten and bamboozled by this new Company. If once they can get their bill in, they will soon try to make head against us; but I hope, Sir, you will skewer us against their designs, and enable us to come off with a claw, which will be a great feather in your cap, and I'm sure all the regular trade

will ever after be most ready to serve you.

I am respectfully, Sir, your humble servant to command,

P. S. My wife's father, Mr. Steel, the butcher, has three votes, besides interest, for your borough in Sussex, and the new Parliament's coming on uncommon sharp.

P. S. Beg to inclose my little account to Lady Day, which shall be happy to receive when convenient, as money runs uncommon short just now.

COURT OF KING'S BENCH—DUBLIN, MAY 2.

HICKEY v. BOLAND.—This was an action brought to recover damages for Crim. Con., committed with the plaintiff's wife. The plaintiff was a tailor. On the 14th December, 1823, he married Miss Eliza Bushe, a young lady of great personal charms, and respectable character, then twenty-five years of age. The plaintiff was a widower, thirty-one years of age. Miss Bushe was entitled to 140*l.* per annum, demised to her by her uncle. After the marriage, the plaintiff and his wife lived happily together, until the plaintiff had an accidental fall from his horse. During the time of his confinement, unfortunately Mrs. Hickey became acquainted with the defendant, who prevailed on her to marry him, and by the same Clergyman who had married her to the plaintiff, and even now defendant claimed to be her lawful husband [laughter].

The Rev. J. Wood said, he married the defendant and Elizabeth Bushe on the 16th February, 1824, and received 8*s.* 1*d.* for his fee. He did not know it was the same Elizabeth Bushe he had married to Hickey, or he would not have married them.—W. Stapleton, a tailor, had heard Mrs. Hickey called Mrs. Boland, but never until after she was married to Boland; it was in witness's presence that the fiat was marked against Boland; Boland told witness that he did not care for the plaintiff, because he never consummated the marriage; all the neighbours used to be laughing at the idea of the defendant and Mrs. Boland wanting to prove that the tailor was at a man. Witness laughed at the idea, because the plaintiff has three children by his former marriage.

On his cross-examination, he said, that when Mrs. Hickey was arrested the police laughed at them all. A considerable property fell to Miss Bushe on the death of her father.

N. Hartford, a tailor, was in plaintiff's employment when plaintiff and Miss Bushe lived in Crampton-court, about the month of December; she used frequently to come to his house; he could not tell whether Miss Bushe ever slept in Mr. Hickey's house.—By Serjeant GOULD: If, after being married five weeks, your wife should treat you in the manner that Hickey's wife had done, would you not think you had got a good riddance of her?—Witness: I would not.—Serjeant GOULD: Would you be fond of her?—Witness: I would.—Serjeant GOULD: If your wife kicked you ten times a day would you be fond of her?—Witness: I would not let her kick me ten times a day.—Serjeant GOULD:

But if she did do so, would you be fond of her? Would you wish to live with her?—

Witness: I would be fond of her.—Serjeant GOULD: Would you sooner have such a wife than her money?—Witness: I would much rather have the wife than the money.—Serjeant GOULD: I am afraid your wife is in Court?—Witness: She is not.—Serjeant GOULD: How long have you been married?—Witness: I can't tell.—Serjeant GOULD: Do you live with your wife at present?—Witness: I do not [laughter].

Re-examined: Witness expects to live with his wife again.

J. Robertson, an officer of the police, said, when the parties appeared at the office, each man claimed her as his wife. She said she would not live with plaintiff, and Boland took her away with him. Cassandra Norton said, Boland and Mrs. Boland lived together; has seen them in bed together.—Here the case closed for the plaintiff.

Mr. Serjeant GOULD submitted to the Court, that, accordingly to the case of Reading and Trumbell, in the 5th Term Reports, the plaintiff could not obtain a verdict.—The LORD CHIEF JUSTICE charged the Jury. He said, that if the proof of the plaintiff's marriage rested on the evidence of Mr. Wood, he should feel great hesitation in directing the Jury to attend to it; but it was corroborated by other evidence; a verdict must, therefore, be given for the plaintiff. In estimating damages, they should consider the circumstances under which the plaintiff married Elizabeth Bushe, without the knowledge of her family, and the character of the person he selected to unite them. They should also look the conduct of Elizabeth Bushe, and say what loss of comfort and happiness a woman of her profligacy could be to the plaintiff.

The Jury, without retiring from the box, gave a verdict for the plaintiff—Sixpence damages, and Sixpence costs.

THE TIMES, MAY 27.

A loud lamentation is made in a Lyons paper by a disconsolate mother, that her daughter, nineteen years of age, has disappeared from her house, without assigning any reason for her conduct. A young gentleman who had been paying his addresses to her was at first accused of the abduction. He, however, proved his innocence by being equally disconsolate. In this state of matters a letter was received, assuring the mother of the safety of her daughter, and desiring her to bless Providence for her spiritual and temporal welfare. The young lady had eloped to penitence and a nunnery.

ROYAL IMPROVEMENTS.—Buckingham-house is to be converted into a palace, for the residence of the King. The centre building will ostensibly remain, but the interior of it will be entirely renovated. Two magnificent and tasteful wings, which have been projected by His Majesty himself, upon a very large scale, will be added to the centre. The domestic offices, suited to the luxury of these times, and replete with every convenience, will be concealed from the public eye by an ingenious artifice. The workmen have already commenced their labours; the whole will be finished in 18

months. Carlton palace, and the riding-house stables adjoining, are to be entirely razed, and on their site a noble square will be constructed consisting of houses of the first class, which, from their contiguity to the Court, it is presumed, will let at enormous rents. The proceeds of this speculation are calculated to be more than adequate to the expense of the additions to the palace at Buckingham-house.—*Evening paper.*

LA SAINTE AMPOULE.

(FROM A PRIVATE LETTER FROM FRANCE.)

The clergy are playing off a pretty farce about the *sainte ampoule* with which the Kings of France are anointed but in order to render the thing intelligible I must trouble you with a short history of this holy oil, or cream. The ceremony of the baptism of Clovis, upon his conversion to Christianity, was celebrated at Rheims on the 25th of December. 496. Clovis, surrounded by his warriors, all richly clad, and attended by the most distinguished persons of his court, went in procession with great pomp to the cathedral. When Clovis advanced to the baptismal font, "by a secret decree of Providence," says the historian, "the clerk who bore the holy cream was stopped by the crowd, and notwithstanding all his efforts, was unable to force his way to the font. St. Remy, the Bishop of Rheims, after having consecrated the font, called in vain for the holy cream; he sighed and lifted his eyes, bathed in tears, towards the altar; at that moment a white dove descended from Heaven, bearing a phial filled with divine cream. The King descended to the font, and the Prelate, addressing himself to the convert, said, "Bend down thy head, proud Sicamber; adore what thou hast burnt, and burn what thou hast adored." He then plunged him into the baptismal water, and anointed him with the celestial cream in the name of the Holy Trinity. Such is the story believed, or pretended to be believed, even at these days. An explanation given by some author, for the satisfaction of those who wish to reconcile every thing to reason, is this:—The Bishop of Rheims doubting the sincerity of Clovis, and wishing to inspire him with awe by the exhibition of a miracle, had for some time trained a dove to come to the baptismal font to be fed. On the day of the baptism the dove was purposely kept without food, and being let loose with a phial round its neck, it naturally went to the accustomed spot. From that period a small portion of the celestial cream contained in the phial has been used for the *sacre* of the Kings of France, and the phial itself has remained in the custody of the Prior of Rheims. After the coronation of Louis XVI, the *sainte ampoule* had many miraculous escapes from danger; but in 1793, Philip Ruhl, a deputy of the Convention, being sent to Rheims to preach hatred to monarchy, and destroy all that could keep up a remembrance of it, had the phial taken from its hiding-place, brought out into the public square, where it was broken to pieces amid cries of "*Vive la Republique.*" The fragments were picked up and wrapped in a soldier's spirit and sent by Ruhl to the Convention, where they were completely destroyed. But mark how miraculously Providence interposed when legi-

curacy is concerned. We are now told that M. Suraine, a municipal officer, charged with bringing forth the phial, dipped the needle into it before he delivered it to Ruhl, and thus obtained a small portion of the balsam. This is not all. Ruhl, it appears, had not picked up all the broken pieces of the phial, some of which were preserved by persons who stood near, and thus enough was altogether left, it is said, to appoint twenty kings; and when they shall be all dead, there will be another dove and a full bottle.

There are many very pretty stories told about the *sainte ampoule*. The people believed that the fluid which it contained rose or fell according to the health of the King; and it is said that the audacious English, once stole the phial from Rheims, and carried it away concealed in the ear of an ape, but they were pursued by the inhabitants of the village of Chene, and forced to deliver up their booty. A Mr. Lacatte Jolitois, who has just published a pamphlet on the *sainte ampoule*, doubts this story; for says he, even the English never could have wanted respect for the *sainte ampoule*, so far as to conceal it in so ignoble a place as that stated.

* Query.—Was the chrism of the ampoule used at the coronation of Henry VI, which took place at Paris? Was not his Highness in his infancy crowned at Paris in despite of foes?

ANGOLEME, May 12.—A duel which has just taken place here has excited a good deal of sensation. The following are the details:—A young man of this town, who wore over a black waistcoat a red riband, to which his watch was attached, was walking in the park a few days ago, about the hour of one in the afternoon. He was met by Lieutenant Colonel Lachapelle, of the 20th Regiment, now in garrison here, and a Captain Bourgon. These two individuals, on perceiving the red riband, rushed towards him, and Colonel Lachapelle said, "You have there a riband, which you have no right to wear; I insist upon your taking it off." This riband, replied the young man, serves to secure my watch, and I do not see why any one should find fault with it. "You deserve to be soundly kicked," said the Colonel, and with one hand he tore away riband and watch along with it, which he threw against the wall, and with the other hand struck the young man a blow in the face. "Now it is my turn," said Capt. Bourgon, knocking the young man down, and trampling upon his body. They then retired, leaving their victim bleeding from his mouth and nose. Shortly after, three young men belonging to the town came up, and on learning what had passed, they went and bought red ribands, put them over their waistcoats, and repaired to the Café de la Comédie, where they found Captain Bourgon. The latter approached one of the young men named Chameran, and said, "It is no doubt for annoying me that you wear that riband. Know that I have just torn one away from one of your townsmen, and that I shall do the same by you." "I charge you not to touch it, or you shall have to do with me." "Let it be then immediately," said Bourgon, and they accordingly repaired to the ground with swords and pistols. As they were going to begin, Bourgon then, addressing the spectators, said in the most insolent and bullying manner, "Let the ten best of you turn

out and I shall begin with number one, and spit the whole of you up to number ten." This was meant to intimidate Chameran; but he coolly replied, "You may find me quite enough for you." At the first pass Chameran broke the bold Captain's sword, and then plunged his own a few inches into him under the right breast. "You may flatter yourself at having wounded the bravest man in the army," said Bourgon. He then called for pistols; but Chameran said "You now have not strength enough, but when recovered, we shall go to it again." Bourgon's life is in danger.

NAVY.

PORTSMOUTH, APRIL 15, 1825.

On Monday afternoon his Majesty's ship Phaeton, Capt. Henry E. P. Sturt, returned to Spit head from a three weeks' cruise, with the Experimental Squadron under command, consisting of the Champion, Capt. Studdert; Orestes, Capt. Litchfield; Pylades, Captain Francis Fead; Rose, Hon. Capt. Abbot; and the Pandora, Capt. Wm. Gordon.—It may be remembered, that it was reported of the Pylades (constructed by Sir Robert Seppings) after the first cruise, that she appeared not to possess the most estimable quality in a ship of war, that of going to windward, in as small a degree as any ship of her class; that she was, in fact, what seamen call a "leewardly vessel."—We have now to report, that by the alterations she underwent, the character of her sailing has been entirely changed; so far from being leewardly, she has proved so extraordinarily weatherly, as, when sailing on a wind, to have decidedly beat the other two vessels; several instances occurred, when she was a mile or two on the lee quarter of the Orestes, and in two hours afterward, she was as far to windward.—Her stability and improved weatherly qualities surprised the squadron.—The ships did not experience a gale of wind during the cruise; but, when blowing very strong, and a heavy head sea, she stood very stiff under her canvas. In light winds, however, she does not sail so well as on her first cruise, nor as might be expected from her appearance.—The sailing qualities of the Champion and Orestes have proved so nearly equal this cruise as to justify a preference, excepting in light winds, when the Champion, probably from the large quantity of canvas she spreads, beat her, as well as all the other ships of the squadron.—The enlargement of the masts and sails of the Champion has not proved of any advantage to her, excepting in light wind: probably no sloop of war beside, would be equal to make the experiment of carrying such masts (they belong to the smallest class frigate) in the way she has done. The Champion continues, on a wind and in moderate breezes, to sail, and go fast to windward; but, in going before the wind, all the three ships proved rather slow than good sailers: a fast sailing frigate would beat them on every point.—A circumstance occurred, on the 24th of March, with respect to the Champion, which is inexplicable, unless we presume that her sails were better set on that day than afterwards: it was blowing strong, with a heavy head sea, when she dis-

played extraordinary superiority over the whole squadron, by coming up with all the ships, except the Phaeton, and weathering that ship several miles. This trial lasted from eight in the morning until six in the evening. She never shewed similar superiority afterwards. The result of the present trial is that the Pylades has been so greatly improved as to exceed the most desirable sailing qualities of both the other ships; that the three sloops of war must be pronounced very superior vessels, with which no ship of the same class can be compared—as the sailing of the Rose and Pandora with them has proved; but they are now so nearly alike in stability and velocity, that a preference must be determined by superiority for stowage, and other qualities as ships of war, and not for sailing; and, in this respect, the palm is generally assigned to the Champion, as being of more capacity than any other ship of her class.—The only casualties that attended the squadron, were the loss of the Pylades' fore top-mast, by which accident three of her men were unfortunately drowned, and the Champion sprung her top-sail yard.—It is not necessary to make particular mention of the Pandora and Rose; the former proved superior to the latter, but neither of them could be considered as competitors to the other vessels. The Pandora is considered to have lost her best sailing quality (going to windward) by her conversion from a brig. The Champion is come into Harbour, to have her former masts restored, previous to proceeding to a foreign station.

Devonport Weekly Journal.

SUPT. TO THE TIMES MAY 20.

LAMBETH-STREET.—About ten days since communication was made to the magistrates of this office, that an individual who had committed an extensive felony at the house of a gentleman named Hill, at North Shields, where he had been an inmate in the family for some time, and with the stolen property was on his passage to London, on board the *Charlotte*, Captain Gustard, belonging to the port of Shields, and requesting their worship would cause him to be arrested before he reached the shore. In consequence of this communication, Mr. Miller, the chief constable of this establishment, was despatched to Gravesend, with instructions to board the *Charlotte* as soon as she arrived there, and should he find the person who stood accused, to take him into immediate custody. Miller remained at Gravesend two days before the vessel came into port, and on going upon deck, the captain piped all hands, and both the crew and the passengers were mustered; and amongst the latter they discovered an individual, whose gentlemanly appearance and serious manner indicated nothing of guilt, and was such as to remove any suspicion in the officer's mind of his being the fugitive; however, proceeded to overhaul the luggage of the persons on board; and in the trunk belonging to the unsuspected man he found a quantity of plate, the marks engraved thereon corresponding with those stolen, besides other property; the owner of the trunk was thereupon arrested, and brought to London before the Magistrates, to account for the possession of the plate, &c. On being placed at the bar,

he stated his name to be William Toynor, and that he was a surgeon by profession. The Magistrates, however, were very confident he was not the person he described himself to be, on account of a quantity of manuscripts on theological subjects, as well as other emblems of a sacred nature, being found in the trunks, which induced them to believe that he was of a more religious calling than that of a surgeon. However, he persisted in his statement, and the account he gave of the possession of the spoons was so unsatisfactory, and not even knowing the initials engraved on them, though he declared he had had them in his custody 18 months, that the magistrates remanded him to prison for a week, and in the mean time information of his arrest was despatched to the magistrate at Shields, advising him of the apprehension of the accused; and on Wednesday evening a constable named William Adamson arrived in town, with the warrant signed by Messrs. Wright and Elderton, the magistrates at the port of Shields, in which the prisoner, who was therein described as the Rev. Abraham Charles Mummery, was charged with felony, and authorizing his immediate removal to that place.

Yesterday the prisoner was brought up for further examination before the Rev. Mr. Matthias, and John Hardwicke, Esq. The accused, who is of low stature, is of a very dark complexion, and about 34 years of age; he was very genteelly dressed, and his demeanour is that of a gentleman. On being placed at the bar, he seemed fully sensible of the dreadful appearance of things; and during the investigation he was at times much agitated, and wept bitterly. He admitted that he was the wretched being described in the warrant, and that he was a minister of the Established Church, and a member of the University of Cambridge.

The constable stated that the prisoner, about three weeks ago, came to North Shields, where he went by the name of George Miller, and represented himself as the chief clerk to the secretary of his Majesty's Commissioners of Customs in London, and that he was sent there for the purpose of watching a vessel supposed to have a lading of contraband goods. In this character he engaged a lodging at the house of Mrs. Hill, with whom his story was credited; and such was her confidence in him, that she frequently went from home and left him in charge of the house; and on one of these occasions, whilst she went to visit her husband, who was then at Newcastle for the benefit of his health, the prisoner sent for a locksmith, who resides at a great distance, who picked the locks of a chest of drawers, stating that his wife had gone from home, and that he wanted a document of an important nature. Having succeeded in getting the drawers open, he stripped them of all they contained, and with the whole of the family's wardrobe, together with all the plate; all of which property he removed without detection, and went as passenger on board the *Charlotte*, but fortunately, he had overlooked an old tea-caddy, in which was deposited about 800*l.* The constable further stated, that there were several other charges of felony to be preferred against him by the publicans in Sunder-

land, where he had pledged the stolen property, and where he had been living for some time, and he understood, had occasionally officiated for the Rev. Mr. Collison, the Rector of Gessell, in the county of Durham.

The prisoner listened with the most profound attention to the constable's statement.

The MAGISTRATE (Mr. Hardwicke) addressed the prisoner, and said, that he regretted exceedingly to see a person of his apparent respectability, and his sacred calling—and from what he saw of his writings, he was a man of undoubted talent—placed in such a disgraceful situation. He had heard the charge alleged him, of which there could be little doubt; as part of the property had been found in his possession; therefore all that remained with him to do, was to hand him over to the constable, to be removed to the place where the offence was committed, there to take his trial.

The prisoner confessed his guilt to the fullest extent, and said he was led from the paths of virtue and truth, as well as to the commission of the felony, in consequence of an illicit amour. He entreated the magistrate, if it was commensurate with the ends of justice, to have him tried in London for the offence he had committed, as he conceived that the officer who found the goods upon him would be a sufficient witness to convict him; and spare at least the feelings of many valued friends in that part of the country, before whom he had appeared in so different a character. It would be also injuring the cause of religion and virtue.

Mr. HARDWICKE said, that if he granted the request, it would be attended with considerable inconvenience, as it would be bringing witnesses from a very distant part, and a great expense to the country.

The prisoner pulled out a purse, which seemed to contain plenty of sovereigns, and said he would defray the expenses himself of the witnesses.

Mr. HARDWICKE, on further consideration, refused to comply with the request, inasmuch as the finding the property on the prisoner only had reference to a minor offence, and for that only could he be tried in the country where it was found, and the warrant charged him with a capital offence of stealing in a dwelling-house, therefore he must be sent there for trial.

LAST DAYS OF LORD BYRON.

Major Parry, a gentleman who was with Lord Byron during the season of his Lordship's operations in Greece, has published a book with the above title, which is at least curious, on account of the ample opportunities of the writer, and of the simple unaffected style in which he records his observations. With the frankness, and some of the coarseness, of a sailor (for it appears that Major Parry is a seaman by profession), he has uttered many truths which are as useful for the right understanding of the Greek question,

as they will be offensive to certain individuals. Though the writer has no claims to admiration for his literary talents, it is impossible not to respect his straight-forwardness and integrity, his keen mother-wit and sound natural understanding, and above all, the genuine kindness of disposition, which would be sufficient to redeem a hundred faults. If we had room, we would extract his pathetic account of the death of Lord Byron, which throws a new light on the extraordinary beauties and defects of character in that gifted but badly educated individual. But, constrained as we are for space, we must content ourselves with the following amusing description of the egregious person Jeremy Bentham—a person whom some retired tradesman and self-dubbed philosophers put on a level with Bacon or Locke—with Solon or Lycurgus; but who, we suspect, when the rage of Charing-cross and Strand politics shall be forgotten, will rank with the theorists and fanatics of the puritanic age—with the fifth monarchism—with the John Lilburns and Praise-God Barebones of the Commonwealth. Be that as it may, we suppose there is no one who will peruse the following curious description of this oracle of Bird-cage-walk without being amused as much as Lord Byron himself appears to have been with it. We may merely add, that Jeremy Bentham is too elaborately odd for a great man: a great man may be occasionally add by accident, or from the circumstances of education; but he never doggedly sets about doing every thing differently from other men, in order to be thought a genius because he is eccentric:—

“Lord Byron asked me, in the course of my conversations, did I know Mr. Bentham? I said I had seen him previously to my leaving England that he had invited me to dine with him, and had been with me to see the preparations for the expedition. He had behaved very civilly to me, I said, but I thought him a little flighty. Lord Byron eagerly asked me in what way, and I told him. At hearing my account, his Lordship laughed most immoderately, and fished out every little circumstance, he would not have lost it for a thousand guineas. I shall here relate this little occurrence, not out of any disrespect to Mr. Bentham, but because he is a great man, and the world are very fond of hearing of great men. Moreover, Lord Byron has been somewhat censured, chiefly, I think, for not having a most profound respect for Mr. Bentham; and the following little story goes at least to prove that some of this philosopher's peculiarities might very naturally excite the laughter of the poet. Mr. Bentham is said also to have a great wish for celebrity, and he will not therefore be displeased by my sounding another note to his fame, which may, perchance, convey it where it had not yet reached.

Shortly before I left London for Greece, Mr. Bowring the honorary Secretary to the Greek Committee, informed me that Mr. Jeremy Bentham wished to see the stores and materials preparing for the Greeks, and that he had done me the honour of asking me to breakfast with him some day, that I might afterwards conduct him to see the guns, &c.

“Who the devil is Mr. Bentham?” was

my rough reply, 'I never heard of him before.' Many of my readers may still be in the same state of ignorance, and it will be acceptable to them, I hope, to hear of the philosopher.

"Mr. Bentham," said Mr. Bowring, "is one of the greatest men of the age, and for the honour now offered to you, I waited impatiently many a long day: I believe for more than two years."

"Great or little, I never heard of him before: but if he wants to see me, why I'll go."

It was accordingly arranged, that I should visit Mr. Bentham, and that Mr. Bowring should see him to fix the time, and then inform me. In a day or two afterwards, I received a note from the honorary Secretary, to say I was to breakfast with Mr. Bentham on Saturday. It happened that I lived at a distance from town, and having heard something of the primitive manner of living, and early hours of philosophers, I arranged with my wife over-night, that I would get up very early on the Saturday morning, that I might not keep Mr. Bentham waiting. Accordingly, I rose with the dawn, dressed myself in haste, and brushed off for Queen-square, Westminster, as hard as my legs could carry me. On reaching the Strand, fearing I might be late, being rather corpulent, and not being willing to go into the presence of so very great a man, as I understood Mr. Jeremy Bentham to be, puffing and blowing, I took a hackney-coach, and drove up to his door about eight o'clock. I found a servant girl a-foot, and told her I came to breakfast with Mr. Bentham by appointment.

She ushered me in, and introduced me to two young men, who looked no more like philosophers, however, than my own children. I thought they might be Mr. Bentham's sons, but this I understood was a mistake. I showed them the note I had received from Mr. Bowring, and they told me Mr. Bentham did not breakfast till three o'clock. This surprised me much, but they told me I might breakfast with them, which I did, though I was not much flattered by the honour of sitting down with Mr. Bentham's clerks, when I was invited by their master. Poor Mr. Bowring, thought I, he must be a meek spirited young man if it was for this he waited so impatiently.

"I supposed the philosopher himself did not get up till noon, as he did not breakfast till so late, but in this I was also mistaken. About ten o'clock I was summoned to his presence, and mustered up all my ideas for the meeting. His appearance struck me forcibly. His white thin locks cut straight in the fashion of the Quakers, and hanging or rather floating on his shoulders; his garments something of their colour and cut, and his frame rather square and muscular, with no exuberance of flesh, made up a singular looking and not an inelegant old man. He welcomed me with a few hurried words, but without any ceremony, and then conducted

me into several rooms to show me his ammunition and materials of war. One very large room was nearly filled with books; and another with unboud works, which I understood, were the philosopher's own composition. The former he said furnished him his supplies; and there was a great deal of labour required to many volumes.

"I said inadvertently, 'I suppose you have quite forgotten what is said in the first before you read the last.' Mr. Bentham, however, took this in good part, and taking hold of my arm, said we would proceed on our journey. Accordingly off we set, accompanied by one of his young men carrying a portfolio, to keep, I suppose, a log of our proceedings.

"We went through a small garden, and passing out of a gate, I found we were in St. James's Park. Here I noticed that Mr. Bentham had a very snug dwelling, with many accommodations, and such a garden as belongs in London only to the first nobility. But for his neighbours, I thought, for he has a barrack of soldiers on one side of his premises, I should envy him his garden more than his great reputation. On looking at him, I could but admire his hale and even venerable appearance. I understood he was 73 years of age, and therefore I concluded we should have a quiet comfortable walk. Very much to my surprise, however, we had scarcely got into the Park, when he let go my arm, and set off trotting like a Highland messenger. The Park was crowded, and the people, one and all, seemed to stare at the old man; but heedless of all this he trotted on, his white locks floating in the wind, as if he were not seen by a single human being.

"As soon as I could recover from my surprise, I asked the young man, 'Is Mr. Bentham flighty?' pointing to my head. 'Oh no, it's his way,' was the hurried answer; he thinks it good for his health, but I must run after him,' and off set the youth in chase of the philosopher. I must not lose my companions, thought I, and off I set also. Of course the eyes of every human being in the Park were fixed on the running veteran and his pursuers. There was Jerry a-head, then came his clerk and his portfolio, and I, being a heavier saller than either, was bringing up the rear.

"What the people might think, I don't know, but it seemed to me a very strange scene, and I was not much delighted at being made such an object of attraction. Mr. Bentham's activity surprised me, and I never overtook him or came near him till we reached the Horse Guards, where his speed was checked by the Clues drawn up in array. Here we threaded in amongst horse and men till we escaped at the other gate into Whitehall. I now thought the crowded streets would prevent any more racing; but several times he escaped from us, and trotted off, compelling us to trot after him till we reached Mr. Galloway's manufactory in Smithfield. Here he exulted in his activity, and inquired particularly if I had ever seen a man at his time of

life so active. I could not possibly answer, no, while I was almost breathless with the exertion of following him through the crowded streets.

"After seeing at Mr. Galloway's manufactory, not only the things which had been prepared for the Greeks, but his other engines and machines, we proceeded to another manufactory at the foot of Southwark-bridge, where our bridge of guns stood ready mounted. When Mr. Bentham had satisfied his curiosity here also, and I had given him every information in my power, we set off to return to his house, that he might breakfast; I endeavoured to persuade him to take a hackney-coach, but in vain. We got on tolerably well, and without any adventures, tragical or comical, till we arrived at fleet-street. We crossed from Fleetmarket over towards Mr. Waithman's shop, and here, letting go my arm, he quitted the foot pavement, and set off again in one of his vagaries up Fleet-street. His clerk again set off after him, and I again followed. The race here excited universal attention. The perambulating ladies, who are always in great numbers about that part of the town, and ready to laugh at any kind of oddity, and catch hold of every simpleton, stood and stared at or followed the venerable philosopher. One of them, well known to all the neighbourhood by the appellation of the City-barge, given to her on account of her extraordinary bulk, was coming with a consort full sail down Fleet-street, but whenever they saw the flight of Mr. Jeremy Bentham, they hove-to, tacked, and followed to witness the fun or share in the prize. I was heartily ashamed of participating in this scene, and supposed that every body would take me for a mad doctor, the young man for my assistant, and Mr. Bentham for my patient, just broke adrift from his keepers.

"Fortunately the chase did not continue long. Mr. Bentham hove-to abreast of Carile's shop, and stood for a little time to admire the books and portraits hanging in the window. At length one of them arrested his attention more particularly. 'Ah, ah,' said he, in a hurried indistinct tone, 'there it is, there it is,' pointing to a portrait which I afterwards found was that of the illustrious Jeremy himself.

"Soon after this, I invented an excuse to quit Mr. Bentham and his man, promising to go to Queen-square to dine. I was not, however, to be again taken in by the philosopher's meal hours; so, laying in a stock of provisions, I went at his dining hour, half-past ten o'clock, and supped with him. We had a great deal of conversation, particularly about mechanical subjects, and the art of war. I found the old gentleman as lively with his tongue as with his feet, and passed a very pleasant evening, which ended by my pointing out, at his request, a plan for playing his organ by the steam of his tea-kettle. This little history gave Lord Byron a great deal of pleasure; he very often laughed as I told it; he laughed much at its conclusion, and he frequently bade me repeat what he called *Jerry Bentham's Cruise*."

The Times, May 19.

REVIEWS EXTRACTS FROM POPULAR WORKS, LITERARY AND SCIENTIFIC NOTICES, &c. &c.

Prodigious Whale.—We are obliged to Mr. Rees Davies (Hull Advertiser office) for a letter received this (Friday) morning, and giving us an account of one of the largest whales, of the kind, ever seen, which has been cast ashore on the Holderness coast, not far from Tunstall. It is a male of the *Macrocephalus*, or blunt-headed Cachalot species, measuring above 62 feet in length, and of immense girth. The blubber and spermaceti, in astonishing quantities, offer a rich prize to the multitude, who commenced *finching* in grand style. It was first observed floating off the mouth of the Humber, and was left at nearly high water mark.

SIGHTS OF LONDON.

PICTURES IN MOSS.—Among the sights which court the visits of the curious at this full and gay season, we have noticed one of humble pretensions in Greek-street, Soho-square. It is an Exhibition of Pictures done in Moss; and by a person who has only had the education of a common gardener. We dare say his works are familiar to thousands of the sojourners at Brighton; where we saw them last summer. They are now, however, displayed for Townsfolk; and consist of subjects as large as life, of various kinds—such as hunting the boar, the ceremony of the coronation, lions, stags, &c. &c. An idea may be formed of this truly rustic style of art, by fancying Miss Linwood's or the Gobelin silks turned into the different coloured mosses of many trees and shrubs, and employed in *mossing* a complete picture. The whole is well worth a look from the curious, were it only to reward the originality and ingenuity of the invention.

DRURY-LANE.

A new play, written by Mr. Knowles the author of *Virginus*, was produced at this house on Wednesday, under the name of *Wilham Tell*. The story being generally known, and our labours for the week too far advanced for detail, we shall at once proceed to the actors and acting. Macready was the hero, and most ably did he fulfil his arduous task. The scene in which he sees the blinded old man, is extremely fine; but incomparably his best is that in which he is condemned to shoot the apple from off the head of his son: the pathos and feeling which he here displayed drew more tears from the audience than we have often seen extorted by the powers of tragic art. He was, upon the whole, very well supported by Miss Clara Fisher, as *Albert*, his son, though she appeared sometimes to forget that her cue was not the *comique*. Mrs. Bunn, as *Emma*, the wife of *Tell*, had not much to do; but she made the most of a very slight part. Wallack and Knight exerted themselves to sustain the humours of the underplot; but, after all, it was the genius of Macready alone which carried the play through in triumph.

HAYMARKET.

On Tuesday a new *petite* Comedy, called *Tribulation, or Unwelcome Visitors*, was performed for the first time. It is from the pen of Mr. Poole, the author of *Simpson and Co.*; and if not quite equal in every respect to that entertaining little piece, is nevertheless highly amusing, and particularly well adapted to the size of the Theatre. The story is a do-

mestic one:—*Mr. Dorrington*, a gentleman who has been absent from London for many years, is making a short stay in the metropolis for the purpose of obtaining a situation under government, and accompanied by his wife, an elegant and charming woman, is residing in the house of *Mr. Forrester*, a near relation of the family. As is usual upon such occasions, the wife forms a variety of new acquaintances, and amongst others receives a call from *Mrs. Mortimer*, a lady to whom she had been formerly slightly known when upon a visit at Bath; but some reports having reached *Dorrington* about the doubtfulness of her character, he insists upon it that his wife shall *cut her*—a command to which, after some remonstrance, she promises to be obedient. *Dorrington*, however, who is so strict with respect to the better half of himself, is equally willing that the worse shall do as it pleases; and recollecting the pleasures of his youth, proposes to *Forrester* that they shall make some excuse of business for their absence, and spend the evening in an agreeable frolic. This matter being settled, *Forrester* takes his Friend to the house of *Mrs. Dashmore*, a lady who indulges her guests in a little flirtation, and a great deal of play, and here he is introduced under a fictitious name. Whilst all this is going forward, *Mrs. Mortimer*, who has changed her name for a convenient reason, and is known only by one party to be identical with *Mrs. Dashmore*, has called to ask *Mrs. Dorrington* to the same "At Home;" but she, remembering her husband's injunctions, at first refuses, till being persuaded by her friend to a little conjugal rebellion, she finally consents, and husband and wife, unconsciously and unexpectedly, find themselves at one and the same time under the forbidden roof. Here some very amusing scenes of mistake and *equivocque* of course ensue. The wife is courted by *Sir George Fuddle*, and the husband loses his heart and money to the pretty *Widow Ogle*. The gentleman is found out by the lady—but not the lady by the gentleman—until after a series of mutual distress from the fear of mutual detection, the piece concludes as in *Simpson and Co.* with a partial *eclaircissement*.—We call it partial, because at the fall of the curtain one half of the business only is cleared up, and the lady has still her own confession to make to her offending husband. From this imperfect sketch our readers will perceive that the audience are kept continually on the alert, each scene being upon the point of bringing about a discovery which is always ingeniously and skilfully averted. The dialogue is nothing extraordinary, either one way or the other. It never approaches to any thing like wit; but at the same time it never degenerates into coarseness or vulgarity—and this, in the present state of our stage, is no mean praise. The acting was good. *Mrs. Glover*, to whom the first notice is due, never appeared to greater advantage than in free, dissipated, doubtful, and fashionable *Widow*. *Mrs. Davison*, in the disobedient wife, is likewise entitled to great praise. In these two ladies may still be seen the remains of the old and genuine comic acting—every turn of expression distinctly and powerfully marked, and every word so delivered as to make the language come smartly upon the ear, and leave no doubt as to its point or meaning. The

bringing these two excellent actresses once more together is really of itself a dramatic treat. *Dowton*, as *Dorrington*, was very clever. He is not, however, quite gentleman-like enough in appearance for the part; and his putting on his hat two or three times in the lady's drawing-room, is a sad offence against good manners. A pair of gloves, also, at an evening party, would by no means be out of character. *Vining*, in *Sir George Fuddle*, a sort of *Lord Trinket*, was highly respectable; nor must we in justice omit *Mr. Raymond*, a country actor, who played *Forrester*, and who seems likely with pains and industry, to make his way in London. A farce, in one act, preceded *Tribulation*; and a comedy, in five, followed. Is this the Irish Fashion, introduced by the new stage manager?

BIOGRAPHY.

BARON DENON.

The ancients, when a great man died, always found some portent in the heavens corresponding with the event. Denon's death was not signalized by atmospherical phenomena, but the intelligence has shed a cold damp over the literary and scientific world. There are men who should never die, useful are they in their day, and so devoted to the noble purpose of doing good: of this rare class was the Baron Dominique Vivant Denon. He was born in a small town in Burgundy, of a noble family: destined to shine in courts, he was at first appointed Page of the Chamber. The king, at an early age, appointed him Gentleman in Ordinary, and soon after, Secretary of Embassy, and in this quality he accompanied Baron Talleyrand to Naples, and during the absence of the ambassador remained as *Chargé d'Affaires*, in which post he had several opportunities of displaying a rare superiority of talent, and a depth of conception, which lying concealed under an inexhaustible fund of wit and humour, was not even suspected to exist, till the wit and courier vanished, to make room for the profound diplomatist. His wit and gaiety were proverbial: the ridiculous never escaped him, whether seated on the throne or dwelling in a cottage; and under the glowing colours of his imagination it assumed shapes still more ridiculous: the line of Persius may be applied to him.

"Quid faciam nam sum petulanti splene cæthinus!"

His wit, more than his politics, having the misfortune to displease the Queen of Naples, Marie Caroline, at the period of the emigration, he incurred her royal disgrace and retreated from Naples and went to reside at Venice, where he was known as the Chevalier Denon; his wit and talents, his amiable disposition, and the elegance of his manners, gave him a ready introduction to the celebrated Madame Albrizzi, and he soon became one of her greatest favourites, and the soul of her delightful parties. She has drawn his portrait in all the flattering colours of an exalted and an Italian friendship. Devoted to the arts with a passion that knew no limits, his mornings were entirely occupied, in Italy, in improving himself in the study of the Fine Arts, and particularly in drawing, as if he had had the presentiment that one day he would have the good fortune to render his talents of use to society, in rescuing from the ravages of time,

and the still more barbarous hand of ignorance, the treasures of remote antiquity; and render that Egypt again an object of admiration, which was once the cradle of learning and science, and worthy from its wisdom of giving laws to the world.

Denon, bred in courts, possessed a mind that revolved at tyranny and superstition, and when the revolution broke out he adopted its principles, at least in appearance; for we can hardly suppose the man really to be a violent Jacobin, who only made use of his revolutionary zeal for the purpose of preserving many persons from the revolutionary axe. Denon did not seek merely to preserve his personal friends, virtue and innocence were always regarded by him as friends and relatives, and he always sought to succour them; and not only did he save their lives, but sent them money to make their escape, while the name of their guardian angel was always kept from them with as much care as if he had been their enemy, and had to dread their vengeance. The mask of revolutionary zeal, which, in Denon, evaporated in words, was rendered of great service to him in the formation of his cabinet.

The author of the present notice, who had the honour of enjoying the friendship of this celebrated man, one day asked him how he had been able to form such a vast collection of curiosities of every kind, and of such extreme rarity? He replied with his wonted frankness. "At the period of the Revolution, when the palaces and mansions of the great were pillaged, the objects of art which the monsters did not destroy, were brought to the Hotel de Bouillon (the Paris auction mart) to be sold by auction. I took lodgings in the Hotel, and examined the immense quantities daily brought in, and as both the plunderers and the auctioneers were entirely ignorant of the value of the subjects that were sold, I purchased a very large quantity of objects of all kinds at a very cheap rate, and thus laid the foundation of my cabinet. Fortune has since favoured me in every way; her favours have been consecrated to the acquisition of fresh objects for my cabinet. "Sovereigns, nobles, the great, and the learned, have all honoured me with marks of their munificence and friendship, so that at length my cabinet has become what you see it."

Selected by Buonaparte to accompany him to Egypt, he by turns wielded the sword and handled the pencil, and it was difficult to say whether he excelled in arts or arms. His stock of gaiety never left him, even in the greatest reverses, and under the severest privations: it was not an insensibility to suffering, but an enlightened philosophy, that bore him under evils for which there was no remedy. Many instances are recorded of Denon's humanity and feeling, on crossing the Desert. Those who have visited his cabinet at Paris, will recollect the terrific picture of the Arab dying in the desert of hunger and thirst: the sketch was taken from nature by Denon, whose modesty would not suffer the painter to tell the whole of the story: but we hope, now that he is no more, that the circumstance will be painted as it occurred, and that we shall see Denon, as the good Samaritan, raising the poor Arab's head, and pouring into his parched lips the last drop of water which he had for his own subsistence. The eyes alone of the dying man could speak

his gratitude; a burning tear gushed from their orbs, and he expired in the arms of his noble and generous friend.

It is not when a man is at ease in his possessions, and that he spares a portion of his superfluities to relieve the wants of his fellow creatures, that his benevolence can be boasted of; but it assumes an heroic, a divine character, when, like Denon, he hesitates not to sacrifice the very means of his own existence to save a stranger and an enemy, who stands in need of it.

Denon returned with Buonaparte to France, and prepared his immortal travels in upper and lower Egypt, during the campaigns of General Buonaparte: it would be totally unnecessary here to descant on the merits of a work which has obtained the highest suffrages, and been translated into almost all the languages of Europe. Napoleon said one day, on looking over Denon's work, "If I lost Egypt, Denon has conquered it."

Napoleon rewarded our traveller's attachment and superior talents in appointing him director and administrator-general of the museums and medal-mint. No medals were allowed to be struck, of which the design and execution had not received the approbation of Denon; and to this cause is to be attributed the uniform superiority of the Napoleon medals in beauty of execution over every other collection in the world.

Pope Pius VII. having come to Paris to crown, or rather to pronounce the Apostolic benediction on the coronation of Napoleon, Denon was deputed to show his Holiness over the mint, the museum, and imperial printing offices. In his presence, the Lord's prayer in 150 languages and dialects was printed and presented to him. The Pope expressed his admiration, and turning to Denon said, "But thou hast not given me thy work." "Your Holiness, I should never have presumed to offer it to you, for you recollect you excommunicated me for having attempted to prove in it, that the world was more than six thousand years old." "Psha! thou didst thy duty, and I did mine; (*tu fis ton metier et moi le mien*). Give me the book at any rate."*

When it was proposed to erect a column in the Place Vendome in honour of the grand army and the battle of Austerlitz, which was to be composed of cannon taken from the enemy in that campaign, Denon was appointed to superintend its execution. The column of Trajan, at Rome, was intended as the type, but Denon has greatly surpassed his model. In casting the bronze basso-relievos, many imperfections occurred in the plates, which puzzled M. Denon to remedy: he at length hit upon a plan which perfectly succeeded, and he fancied himself the happy inventor or discoverer of the secret. A less enlightened mind would, therefore, have felt mortified on finding that his secret had been known and practised above two thousand years; and the author of this article will never forget with what delight the Baron related the anecdote of his having made this discovery (so destructive of his fancied original invention) on showing him the small antique cast which the method had been applied.

* This anecdote originally appeared in the Literary Gazette; but it is so characteristic that we repeat it here, as its proper place.—Ed.

On the fall of Napoleon, Denon was maintained by Louis XVIII. in his place; but on the return of the ex-Emperor from Elba, our author could not resist the ties of old affection and unbounded gratitude, and he of course lost his place on the second return of the King. He has since lived in retirement, enjoying the *otium cum dignitate* in its fullest extent. His cabinet, open several days in the week, was the resort of strangers from all parts of the world; and his kindness and affability rendered him the most interesting object of his cabinet. For these last seven years he has employed the leisure moments stolen from the offices of friendship, in the composition of a work on the History of Art, with about 300 to 400 plates from his own cabinet. The subscription was closed in a short period after his intention was known. He resolved not to print one copy more than was subscribed for, and the number of subscribers was limited to 500. This work is nearly finished, and the Baron intended publishing it in the course of the present year.

His loss will be very severely felt. He was the protector of rising merit, which he aided both by precept and example. Many of the first French artists owe their becoming known to his interest and influence. Madame Jacquott, the first printer on porcelain in Europe, and many other ladies, owe their success as artists to the advice and fostering benevolence of the Baron, who himself excelled as an artist. His attachment to the sex was proverbial, and his partiality to English ladies very flattering. Many of his fair English visitors will long live in the productions of his pencil. He was born to be universally beloved, and will be long and deeply regretted by all who knew him, or had heard of his talents, and were acquainted with the amenity of his character; and the number composes the enlightened part of the civilized world. He died at Paris, on Thursday the 28th April, aged 74 years, preserving his gaiety to the last moments.

THE SUBALTERN.

(Continued from our last.)

CHAP. VI.

Thus passed nearly four weeks, the weather varying, as at this season it is every where liable to vary, from wet to dry, and from storm to calm. The troops worked sedulously at the redoubts, till no fewer than seven-and-thirty, commanding and flanking all the most assailable points between Fontarabia and the Foundry, were completed. For my own part, I pursued my ordinary routine, shooting or fishing all day long, whenever leisure was afforded, or rambling about amid scenery, grand beyond all power of language to describe. In one of these excursions, I stumbled upon another cave, similar, in all respects, to those which I had before been hindered from exploring. Determined not to be disappointed this time, I returned immediately to the camp, where, providing myself with a dark lantern, and taking a drawn sword in my hand, I hastened back to the spot. As I drew near, the thought that very possibly it might be a harbour for wolves, came across me, and half tempted me to satisfy my curiosity; but curiosity overpowered caution, and I entered. Like most adventures of the kind, mine was wholly without danger. The cave proved, as I suspected it would, to be a deserted mine,

extending several hundred feet under-ground, and ending in a heap of rubbish, as if the roof had given way and choked up farther progress. I found it in only an old iron three-legged pot, which I brought away with me, as a trophy of my hardihood.

It was now the fifth of October, and in spite of numerous rumours of a movement, the army still remained quiet. Marshal Soult, however, appeared fully to expect our advance, for he caused a number of hand-bills to be scattered through the camp, by the market people, most of whom were in his pay, warning us, that Gascouy had risen *en masse*; and that if we dared to violate the sacred soil, every man who ventured beyond the camp would undoubtedly be murdered. These hand-bills were printed in French and Spanish; and they came in, in increased quantities, about the time that intelligence of Bonaparte's disastrous campaign in Russia reached us. Of course, we paid to them no attention whatever, nor had they the most remote effect in determining the plans of our leader, who probably knew, as well as the French general, how affairs really stood.

I shall not soon forget the 5th, the 6th, or 7th of October. The first of these days I had spent among the woods, and returned to my tent in the evening, with a tolerably well-stored game-bag; but though fagged with my morning exercise, I could not sleep. After tossing about upon my blanket, till near midnight, I rose and, pulling in my clothes, walked out. The moon was shining in cloudless majesty, and lighted up a scene such as I never looked upon before, and shall probably never look upon again. I had admired the situation of our camp during the day, as it well deserved; but when I viewed it by moonlight,—the tents moist with dew, and glittering in the silver rays which fell upon them, with a grove of dwarf oaks partly shading them, and the stupendous cliffs distinctly visible in the background, I thought, and I think now, that the eye of man never beheld a scene more romantic or more beautiful. There was just breeze enough to produce a slight waving of the branches, which, joined to the increasing roar of a little waterfall at no great distance, and the occasional voice of a sentinel, who challenged as any one approached his post, produced an effect altogether too powerful for me to portray, at this distance of time, even to myself. I walked about for two hours, perfectly enchanted, though I could not help thinking, that thousands who slept securely under that moon's rays, would sleep far more soundly under the rays of another.

I returned to my couch of fern about two in the morning, and slept, or rather dozed, till day-break; then, having waited the usual time under arms with the men, I set off again, with my dog and gun, to the mountains. But I was weary with last night's watching, and a friend, in something of my own turn of mind, overtaking me, we sat down to back in the sun, upon a lofty rock which over-looked the camp. There we remained till the collecting clouds warned us of a coming storm; when, hurrying home, the information so long expected was communicated to us, namely, that we were to attack on the morrow.

I am no fire-eater, nor ever professed to be one; but I confess that the news produced in me very pleasurable sensations. We had been stationary, in our present position, so long,

that all the objects around had become familiar, and variety is every thing in the life of a soldier. Besides, there was the idea of invading France, an idea which a few years before, would have been scouted as visionary; this created a degree of excitement highly animating. Not that I was thoughtless of what might be my own fate; on the contrary, I never yet went into action without making up my mind before hand, for the worst. But you become so familiarized with death, after you have spent a few months amid such scenes as I had lately witnessed, that it loses most of its terrors, and is considered, only as a blank is considered in the lottery of which you may have purchased a ticket. It may come and go, why, there is no help for it; but you may escape, and then there are new scenes to be witnessed, and new adventures to go through.

As the attack was to be made at an early hour, the troops were ordered to lie down as soon after dark as possible, in order that they might be fresh, and in good spirits for the work of tomorrow. In the meanwhile, the clouds continued to collect over the whole face of the sky, and the extreme sultriness of the atmosphere indicated an approaching thunder-storm. The sun went down, lowering and ominously, but it was not till the first night-relief had been planted, that is, about eight or nine o'clock in the evening, that the storm burst upon us. Then indeed it came, and with a degree of sublimity which accompanies such a storm, only amid such scenery. The lightning was more vivid than any which I recollect ever to have seen, and the peals of thunder, echoed back as they were by the rocks and mountains around, sounded more like one continued rending of the elements, than the intermitted discharges of an electric cloud. Happily, little or no rain fell, at least for a time, by which means I was enabled to sit at the door of my tent and watch the storm, nor have I been frequently more delighted than with its progress.

Immediately opposite to where I sat, was a valley or glen, beautifully wooded; at the bottom of which flowed a little rivulet, which came from the waterfall already alluded to. This was completely laid open to me at every flash, as well as the whole side of the mountain beyond it; near the summit of which, a body of Spanish soldiers were posted in a lonely cottage. It was exceedingly curious to catch sight of this hut, with warlike figures moving about it, and arms piled beside it; of the bold heights around, with the stream tumbling from its rocky bed, and the thick groves, and the white tents—and then, to have the whole hidden from you in a moment. I sat and feasted my eyes, till the rain began to descend; when the storm gradually abating, I stretched myself on the ground, and without undressing, wrapped myself in my cloak, and fell asleep.

It was, as nearly as I can now recollect, about four o'clock next morning, when I was roused from my slumber by the orderly sergeant of the company. By this time the storm had completely passed away, and the stars were shining in a sky perfectly cloudless. The moon had, however, gone down, nor was there any other light except what they afforded, to aid the red glare from the decaying fires, which, for want of fuel, were fast dying out. The effect of this dull light, as it fell upon the soldiers, mustering in solemn silence, was ex-

ceedingly fine. You could not distinguish either the uniform or the features of the men; you saw only groups collecting together, with arms in their hands; and it was impossible not to associate in your own mind the idea of banditti, rather than of regular troops, with the wild forest scenery around. Of course, I started to my feet at the first summons; and having buckled on my sabre, stowed away some cold meat, biscuit, and rum, in a haversack, and placed it, with my cloak, across the back of my horse, and swallowed a cup or two of coffee, I felt myself ready and willing for any kind of service whatever.

In little more than a quarter of an hour, the corps was under arms, and each man in his place. We had already been joined by two other battalions, forming a brigade of about fifteen hundred men; and about an hour before sun-rise, just as the first streaks of dawn were appearing in the east, the word was given to march. Our tents were not, on this occasion, struck. They were left standing, with the baggage and mules, under the protection of a guard, for the purpose of deceiving the enemy's picquets, in whose view they were exposed, with the belief that nothing was going forward. This measure was rendered necessary, because the state of the tide promised not to admit of our fording the river till past seven o'clock; long before which hour broad day-light would set in; and hence, the whole object of our early movement was to gain, un-observed, a sort of hollow, close to the banks of the Bidaossa, from which, as soon as the stream should be passable, we might emerge.

As we moved in profound silence, we reached our place of ambuscade without creating the smallest alarm; where we laid ourselves down upon the ground, for the double purpose of more effectually avoiding a display and of taking as much rest as possible. Whilst lying here, we listened, with eager curiosity, to the distant tread of feet, which marked the coming up of other divisions, and to the lumbering sound of the artillery, as it rolled along the high road. The latter increased upon us every moment, till at length three ponderous eighteen-pounders reached the hollow, and began to ascend the rising ground immediately in front of us. These were placed in battery, so as to command the ford, across which a stone bridge, now in ruins, was thrown; and by which we knew, from the position which we now occupied, that we were destined to proceed. By what infatuation it arose, that all those preparations excited no suspicion among the enemy, whose sentinels were scarce half musket-shot distant, I know not; but the event proved, that they expected, this morning, anything rather than an attack.

Before I proceed to describe the circumstances of the battle, I must endeavour to convey to the minds of my non-military readers something like a clear notion of the nature of the position occupied by the right of the French army. I have already said, that its extreme flank rested upon the sea. Its more central brigades occupied a chain of heights, not, indeed, deserving of the name of mountains, but still sufficiently steep to check the progress of an advancing force, and full of natural inequalities, well adapted to cover the defenders from the fire of the assailants. Along the face of these heights is built the straggling

village of Andage; and immediately in front of them runs the frith or mouth of the Bida-ossa, fordable only in two points, one opposite to Fontarabia, and the other in the direction of the main road. Close to the French bank of the river, is a grove, or strip of willows, with several vineyards, and other enclosures, admirably calculated for skirmishers; whilst the ford, beside the ruined bridge, the only one by which artillery could pass, was completely commanded by a fortified house, or *tete-du-pont*, filled with infantry. The main road, again, on the French side of the river, winds among overhanging precipices, not, indeed, so rugged as those in the pass of Irun, but sufficiently bold to place troops which might occupy them in comparative security, and to render one hundred resolute men more than a match for a thousand who might attack them. Yet these were the most assailable points in the whole position, all beyond the road being little else than perpendicular cliffs, shaggy with pine and ash trees.

Such was the nature of the ground which we were commanded to carry. As day dawned, I could distinctly see that the old town of Fontarabia was filled with British soldiers. The fifth division, which had borne the brunt of the late siege, and which, since the issue of their labours, had been permitted to rest somewhat in the rear, had been moved up on the preceding evening; and reaching Fontarabia a little before midnight, had spent some hours in the streets. Immediately in rear of ourselves, again, and in the streets of Irun, about eight thousand of the guards and of the German legion were reposing; whilst a brigade of cavalry just showed its leading file, at a turning in the main road, and a couple of nine-pounders stood close beside them. It was altogether a beautiful and an animating sight, not fewer than fifteen or twenty thousand British and Portuguese troops being distinguishable at a single glance.

Away to our right, and on the tops of San Marcial, the Spanish divisions took their stations; nor could I avoid drawing something like an invidious comparison between them and their gallant allies. Half clothed, and badly fed, though sufficiently armed, their appearance certainly promised no more than their actions, for the most part, verified. Not that the Spanish peasantry are deficient in personal courage, (and their soldiers were generally speaking, no other than peasants with muskets in their hands,) but their corps were so miserably officered, and their commissariat so miserably supplied, that the chief matter of surprise is, how they came to fight at all. Even at this period of the war, when their country might be said to be completely freed from the invader, the principal subsistence of the Spanish army consisted in the heads of Indian corn, which they gathered for themselves in the fields, and cooked, by roasting them over their fires.

It will readily be imagined, that we watched the gradual fall of the river with intense anxiety, turning our glasses ever and anon towards the French lines, throughout which all remained most unaccountably quiet. At length a movement could be distinguished among the troops which occupied Fontarabia. Their skirmishers began to emerge from under cover of the houses, and to approach the river, when instantly the three eighteen-pounders opened

from the heights above us. This was the signal for a general advance. Our column, likewise, threw out its skirmishers, which, hastening towards the ford, were saluted by a sharp fire of musketry from the enemy's picquets, and from the garrison of the *tete-du-pont*. But the latter was speedily abandoned as our peoples pressed through the stream, and our artillery kept up an incessant discharge of round and grape-shot upon it.

The French picquets were driven in, and our troops established on the opposite bank, with hardly any loss on our part, though those who crossed by Fontarabia were obliged to hold their firelocks and cartouch-boxes over their heads, to keep them dry; and the water reached nearly above the knees beside the bridge. The alarm had, however, been communicated to the columns in rear, which hastily formed upon the heights, and endeavoured, but in vain, to keep possession of Andage. That village was carried in gallant style by a brigade of the fifth division, whilst the first, moving steadily along the road, dislodged from their post the garrison of the hills which commanded it, and crowned the heights almost without opposition. A general panic seemed to have seized the enemy. Instead of boldly charging us, as we moved forward in column, they fired their pieces, and fled without pausing to reload them, nor was anything like a determined stand attempted, till at their works had fallen into our hands, and much of their artillery was taken. It was one of the most perfect, and yet extraordinary surprises, which I ever beheld.

There were not, however, wanting many brave fellows among the French officers, who exerted themselves strenuously to rally their terrified comrades, and to restore the battle. Among these I remarked one in particular. He was on horseback; and, riding among a flying battalion, he used every means which threat and entreaty could produce, to stop them; and he succeeded. The battalion paused, its example was followed by others, and in five minutes a well-formed line occupied what looked like the last of a range of green hills, on the other side of a valley which we were descending.

This sudden movement on the part of the enemy was met by a corresponding formation on ours; we wheeled into line and advanced. Not a word was spoken, nor a shot fired, till our troops had reached nearly half way across the little hollow, when the French, raising one of their discordant yells, — a sort of shout, in which every man hallooed for himself, without regard to the tone or time of those about him fired — a volley. It was well directed, and did considerable execution; but it checked not our approach for a moment. Our men replied to it with a hearty British cheer, and giving them back their fire, rushed on to the charge.

In this they were met with great spirit by the enemy. I remarked the same individual, who had first stopped their flight, ride along the front of his men, and animate them to their duty, nor was it without very considerable difficulty, and after having exchanged several discharges of musketry, that we succeeded in getting within charging distance. Then, indeed, another cheer was given, and the French without waiting for the rush, once more broke their ranks and fled. Their leader was still as

active as before. He rode among the men, reproached, exhorted, and even struck those near him with his sword, and he was once more about to restore order, when he fell. In an instant, however, he rose again and mounted another horse, but he had hardly done so when a ball took effect in his neck, and he dropped dead. The fall of this one man decided the day upon the heights of Andage. The French troops lost all order and all discipline, and marking their way to the rear, each by himself, as he best could, they left us in undisputed possession of the field.

On the right of our army, however, and on the extreme left of the enemy, a much more determined opposition was offered. There Soult had added to the natural strength of his position, by throwing up redoubts and batteries upon every commanding point, and hence, it was not without suffering a very considerable loss, that the light division succeeded in turning it. All attempts, indeed, to carry the Hermitage, failed, though they were renewed with the most daring resolution, till a late hour in the night. But of the operations of the army in these quarters, I could see nothing, and therefore I will not attempt to describe them.

The day was far spent when our troops, wearied as much with the pursuit as with fighting, were commanded to halt, and to lie down in brigades and divisions along the heights which the enemy had abandoned. With us all was now perfectly quiet; but the roar of musketry, and the thunder of the cannon, still sounded on our right. As the darkness set in, too, the flashes became every moment more and more conspicuous, and produced, on account of the great unevenness of the ground, a remarkably beautiful effect. Repeated assaults being still made upon the Hermitage rock, the whole side of that conical hill seemed in a blaze, whilst every valley and eminence around sparkled from time to time like the hills and valleys of a tropical climate, when the fire-flies are out in millions. Nor were other and stronger lights wanting. Our troops, in the hurry of the battle, had set fire to the huts of the French soldiers, which now burst forth, and cast a strong glare over the entire extent of the field. On the whole it was a glorious scene, and tended much to keep up the degree of excitement which had pervaded our minds during the day.

Our loss, I mean the loss of the corps to which I was attached, chanced to be trifling. No particular companion, or intimate acquaintance of mine at least, had fallen, consequently there was nothing to destroy the feeling of pure delight, which the meanest individual in an army experiences when that army has triumphed; nor do I recollect many happier moments of my life, than when I stretched myself this evening beside a fire, near my friend Graham, to chat over the occurrences of the day. The Quarter-master coming up soon after with a supply of provisions and rum, added, indeed, not a little to my satisfaction, for the stock which I had provided in the morning was long ago disposed of among those who had been less provident; and my meal was followed by a sleep, such as kings might envy, though the heavens were my canopy, and the green turf was my bed.

(To be Continued.)

Supplement to the Bombay Gazette.

WEDNESDAY, OCTOBER 19TH 1825.

PARLIAMENTARY INTELLIGENCE.

HOUSE OF LORDS, TUESDAY, MAY 17.

PETITIONS FOR AND AGAINST THE CATHOLIC CLAIMS.

Petitions against the Catholic relief bill were presented by Lord ARDEN, from a parish in the county of Northampton; by Lord POMFRET, from a place the name of which was not heard; by Lord SYDNEY, several from places in Kent; by the Earl of LIVERPOOL, from Manchester, signed by 40,000, from Liverpool, signed by 30,000, from another place not heard, from the Isle of Sheppy, and from certain Anabaptists in London.

Lord KING presented a petition in favour of the Catholic claims from Tavistock, from the Unitarian Dissenters of Columbton, and from inhabitants of Stroud, members of the Established Church.

Lord GORT presented a petition against the bill from a place the name of which was not heard.

The LORD CHANCELLOR presented petitions to the same effect from Clerkenwell; from St. Saviour's, Southwark; from Tring, in Hertfordshire; from a chapel in Ratcliff-highway; from St. Olave's, Southwark; from Olney, Bucks; and from Percy-street chapel, Pancras.

Lord KING said he had one observation to make on the last petition. There was something so extraordinary in the getting up of that petition that he could not help calling their lordships' attention to it. He had been informed that the minister of Percy-street chapel had, at the close of his sermon, announced from the pulpit that the petition was lying in the vestry for signatures. He stated that the petition was against the Catholics, and observed, that as the House of Lords appeared to be influenced by numbers, it would be advisable for females as well as males to sign it. This subject of the Catholic claims was certainly now made a religious question, since it was mixed up with divine worship. It was held up as one of those things which the congregation were bound to "read, mark, learn, and inwardly digest."

The Bishop of LONDON vindicated the character of the minister of Percy-street chapel, who he declared was a most pious and worthy man; but very little of what the right rev. prelate said was heard.

The LORD CHANCELLOR said a few words, which were not distinctly heard below the bar. He observed, that if the noble lord was dissatisfied with the conduct of the clergyman in question, it appeared that the Bishop of London was satisfied with him.

The Earl of CARMARVON heard with regret the conduct of this clergyman defended. That defence would tend to establish a precedent for the like conduct; so that, whenever a question might be agitated in Parliament which the clergy chose to call theological, that question would be mixed up with divine worship. In this way the clergy might brawl in their own churches; but by doing so, all respect for their character would be lost. This was another proof of the active interference of the clergy in getting up those petitions which had been laid upon the table. He was sorry to find that on this occasion the right rev. prelate not only excused the clergyman, but pronounced a panegyric on his character as an individual. If this clergyman was right in mingling this question with the

church service, what would the right rev. prelate say if any other person, any one of the congregation who might be of a different opinion, should rise up and contradict him? Was the clergyman in this way to turn the church into a debating society? It was not because this petition was against his opinions that he condemned the conduct of this clergyman. Had he been in church, and heard notice given of a petition praying for toleration with as much zeal as this did for intolerance, he should have viewed the transaction with equal disgust and abhorrence. If the clergy thus lost all sense of decency, it would be for their lordships to take into their own hands the protection of that church, since it was neglected by those who ought to be its guardians. The right rev. prelate, in his vindication, had said, that the congregation of this chapel was very much dispersed, and that if the clergyman had not given this notice from the pulpit, they could not have been called together. But he must say, that this was no part of the clergyman's duty, and that it was plain, that without his interference there would have been no petition at all, as the people were not disposed to agitate the question. It thus appeared that the clergy were the chief promoters of all the petitions against the Catholic claims. When the absence of all petitions was noticed as a proof that the people were not hostile to the proposed relief of the Catholics, the clergy took the alarm. Two or three petitions were then presented from Archdeacons. Then, as they became holder, a few appeared from towns; until at last, by the activity of the clergy, their lordships' table was covered with petitions.

The Bishop of LONDON explained. He had neither praised nor censured the clergyman of the Percy-street Chapel, for he was not called upon to do either; but he had simply stated what was the fact, that that minister was a most pious and worthy man. With regard to petitions against the bill, he had exerted no influence to procure any. He had presented many from the diocese of London, but if he had taken an active part in the question, he might have covered their lordships' table over and over again with petitions.

Earl SPENCER regretted that such conduct should be attributed to a clergyman of whom the right rev. prelate spoke so highly. In his opinion the transaction was most unwarrantable, disgraceful, and shameful. He was extremely sorry to hear that a business of such a kind should have been brought forward in a church at all, and still more so that a clergyman should take upon himself any political subject in the pulpit. He understood, indeed, that the minister of Percy-street Chapel had introduced the notice respecting the signing of the petition into the body of his sermon. (Cry of "No, no.") He begged their lordships' pardon: he should be very glad if he were mistaken; but he understood that the notice was given in the conclusion of the sermon. He should be very glad to be assured that this was not the case, but he was informed by a gentleman who was present, that the notice was introduced in the concluding sentence of the sermon, after which followed the usual blessing; and thus it was incorporated in the body of a sermon. It was impossible for any friend of the Established Church—and such his conduct and his votes in that house would prove him to be—to hear of the introduction of political subjects

in so sacred a place, even though it had not been in the body of the sermon, without condemning such conduct.

Lord ROLLE, as we understood, vindicated the clergy of the established church. He could not see why they should be so severely censured for doing that which Roman Catholic priests did in support of their religion. Besides, if one individual did any thing wrong, why were all the rest of the Protestant clergy to be blamed for it?

Lord CLIFDEN said it was a great calumny—he did not mean to say that the noble lord was the author of it—to state that the Roman Catholic priests preached up hostility against Protestants. The Catholic clergy, in addressing their flocks from the altar, preached only peace and good will. The Protestant clergy, on the present occasion, however, had endeavoured to stir up a ferment in the country, but they had failed. They had offended the people of London by their demand of 2s. 9d. in the pound for tithes, otherwise perhaps they would have blown up a flame among them. As for the charge made against Catholic priests, he must repeat it was a great calumny.

Lord LILFORD concurred in all the sentiments which had been expressed by the noble earl (Spencer) on this subject, and joined him in deprecating such conduct.

The Archbishop of CANTERBURY said that the transaction alluded to was quite irregular and highly improper, (hear, hear); but as far as he knew, there was no other instance of the kind. While he was on his legs, he would take the opportunity of presenting a petition which had been intrusted to his charge. It was a petition from—in Middlesex, against the Catholic relief bill.

The LORD CHANCELLOR presented petitions against the bill from Chipping-Wycomb, signed by 500 persons, from a place in the county of Sussex, and from Birmingham.

The Duke of YORK presented petitions to the same effect, from inhabitants of London, Westminster, and Southwark, and from Cardiff. His royal highness said that he had in his possession another petition against the bill; but as there was some irregularity in the signatures, he would not present it.

Lord CALTHORPE alluded to the petition which had been presented by the Lord Chancellor from Birmingham, with respect to which notices had been posted on the church-doors, and great efforts made to procure signatures. He had another petition to present from the same place; and without depreciating that which had been presented, he would say that the petition which he had to submit to their lordships was most respectably signed. The names of many of the clergy and magistrates were attached to it. It was signed by nearly the whole of that class of persons whose opinions on other matters had much weight in Parliament. The names of nine bankers, and all the principal manufacturers of the town, were among the signatures. This petition must add to the conviction that the enlightened part of the community were in favour of the measure now before them. It indeed appeared that, as a well-informed class, the clergy stood alone in their opposition to this question. He then presented a petition from Birmingham, in favour of the bill.

The Bishop of LINCOLN presented a petition against the Catholic claims from the clergy

of the county of Hereford.

The Marquis of **DOWNSHIRE** presented a petition from Belfast in favour of the Catholic claims, most respectably signed by 309 of the principal inhabitants of that town and its vicinity. The names of the present high sheriff of the county of Down, and of the two preceding high sheriffs of Antrim, were among the signatures. It was also signed by most of the ministers of the established church, by the bankers, and principal manufacturers. The noble marquis also presented petitions to the same effect from the Protestant inhabitants of the county of Down, including the great body of the Presbyterian population; and one from the Presbytery forming part of the Synod of Ulster, signed by seven ministers, who represented 30,000 Protestant Dissenters. He could not lay these petitions before their lordships without declaring it to be his opinion that it was utterly impossible for Ireland to be made an integral part of the British empire, or for capital ever to flow into that country from England, unless measures calculated to tranquilize that country should be adopted.

The Bishop of **LONDON** presented a petition against the Catholic claims, from Hornsey, in Middlesex.

The Marquis of **LONDONDERRY** rose on the present occasion to present a petition, from Darlington, against further concessions to the Roman Catholics. He hoped their lordships would pardon him if he availed himself of the present opportunity to express in a few words his opinion on this important subject. When he looked about and reflected on all the good speeches that would that night be delivered, and considered how little could be said by a person so ill qualified to discuss the subject as he was, he could not help feeling that it was presumptuous in him to trouble their lordships; but sometimes the feelings of persons were so interested, sometimes things pressed on men's minds so strongly, that they could not be silent. He was now in that situation, and felt himself impelled to address their lordships. He had been brought up in the opinions and principles of his deceased relation, of whom he hoped he might now be permitted to say, that he was a most enlightened and honourable statesman. In saying this, he trusted he did not say too much, or too far give way to the feelings of a brother. He knew the sentiments of his brother better than any other person could, and he could assure their lordships, that if there was one point on which he was more earnest and sincere than on any other, it was that an understanding should be come to on this great question. It was always to him a source of much regret that the circumstances of the country, both external and internal, should have prevented him from carrying forward this measure to a successful issue. He constantly lamented that he was not able to accomplish an object that he so much desired. In cherishing this wish he followed the example of that great man, Mr. Pitt, who conceived that the union with Ireland never could be completed until Catholic emancipation was granted. If an absolute pledge for emancipation had not been given on the conclusion of the union, something was engaged to be done which so nearly approached it as to make very little difference. Had his noble relation been living, he would now have called on Parliament, in this period of

tranquillity and peace, to fulfil the pledge which had been solemnly given at the time of the union. He hoped his mind still animated the present cabinet, and that they would proceed to this great measure, on which the security of Ireland, and the prosperity of both countries, so essentially depended. He again begged pardon of their lordships for troubling them with those observations which he had been induced now to make, as he would not take any part in the debate on the main question.

Lord **DACRE** presented a petition from sergeants and barristers at law, in favour of the Catholic claims. It had 200 signatures.

The Duke of **RUTLAND** presented petitions from certain parishes in Rutland, against the bill.

Petitions were presented in favour of the bill by the Bishop of **NORWICH**, from a member of the Presbyterian clergy in connexion with the Church of Scotland; by Lord **DUDLEY** and **WARD**, from Dudley; by Lord **HOLLAND**, several petitions from the Unitarians of Exeter and its neighbourhood, and from a place near Warwick; and by the Marquis of **BUTE**, from Cardiff.

Petitions were presented against the bill by the Bishop of **CHESTER**, from Warrington, from Dissenters; by Lord **KENYON**, from Glasgow; by the Duke of **NEWCASTLE** from Newcastle; by the Earl of **RODEN**, from Union-street Chapel, and several other petitions from different descriptions of Dissenters; by the Bishop of **GLOUCESTER**, several petitions; by the Earl of **SHAFTESBURY**, several petitions; by the Bishop of **ST. DAVID'S**, a petition from an individual. The petitioner the Rev. Thomas William Dixon, was a convert from the Roman Catholic Church, and now a curate of the Church of England. He had formerly been the Roman Catholic priest of Killaloe, in Ireland.

The Duke of **SUSSEX** rose to present a petition from the Archdeacon and clergy of Sudbury. This petition certainly was not very numerously signed, but the names attached to it were most respectable. The opinions, and sentiments which were expressed in it coincided with his own. It bore the names of no persons who had passed from one religion to another. It was signed by the Archdeacon, and several names of the clergy were on the same sheets. Several names had been written on other sheets, and he was therefore aware that the petition could not be presented as theirs. His Royal Highness read a great part of the petition, and observed that among the signatures were the names of three persons, with whom he was intimately acquainted, and whom he highly esteemed, and he believed his right hon. friend opposite (Bishop of Norwich) would bear testimony to the great respectability of their character.

The **LORD CHANCELLOR** presented a petition from the rector, churchwardens, and other inhabitants of Dunstable, in Bedfordshire, against the Roman Catholic claims.

The Marquis of **LANSDOWN** presented a petition from several members of the universities of Cambridge and Oxford, in favour of the Catholic claims. It was signed, his lordship said, by two heads of colleges, a majority of the professors, and 80 or 90 other members of Cambridge university; but it was not so numerously signed by members of the other

university, because the petition could only receive the signatures of such of the latter as were in London, there not having been time to send it to Oxford. Connected as he was with the University of Cambridge, it was with the greatest gratification that he beheld attached to this petition the names of the professor of Greek, of Arabic, of geology, of anatomy, of astronomy, in short of all that was distinguished for learning, and enlightened talent in that great university, thus giving a bright example of liberality to the country. The noble marquis presented a second petition, to the same effect, signed by 100 graduates of Oxford and Cambridge. His lordship then stated that he had to present another petition, which possessed strong claims on the attention of the house. Their lordships would remember, that a short time ago he presented a petition from Dublin, signed by several Protestant peers, bankers, merchants, and others, praying that relief might be extended to their Catholic fellow-subjects. The petition he now held in his hand, which was to the same effect, contained the signatures of a great many individuals of property who had been prevented from putting their names to the former. It was signed by ten Protestant peers, who were not peers of this house, and by a great number of bankers, merchants, and landed proprietors, not members of either House of Parliament; and it might be taken as representing the sentiments of the great bulk of property in Ireland.

The noble Marquis also presented a petition signed by 7,000 members of the established church, inhabitants of Liverpool, who represented property to the amount of six millions sterling, praying that the Catholic claims might be conceded.

The Duke of **DEVONSHIRE** rose to present two petitions, one from the Protestant inhabitants of the county of Waterford, the other from the inhabitants of Bandon, praying for the concession of the Catholic claims as the best and only means of ensuring the tranquillity and prosperity of Ireland. The petition from Waterford was signed by a large body of the Protestant inhabitants of that country; the other proceeded from Bandon, a most populous town, which had long been the great hold of Protestantism; yet now its inhabitants came forward, beseeching their lordships to consider the claims of their Catholic brethren. Every day people wished more and more for the abolition of the odious distinctions which had so long distracted the people of Ireland. Their lordships had now the whole people of that country, imploring them to adopt a measure not of indulgence, but of reason and justice. If there were danger in receiving His Majesty's Roman Catholic subjects into the constitution, by whom was it to be feared? By England, or by Ireland? Was it to be feared in this country, where the great bulk of the people were Protestants? or in a part of the empire where Protestants numbered as one to 30? If the Protestants of Ireland came forward and said that they apprehended danger from a concession of the Catholic claims, there might then be some grounds for withholding them; but if they said, that so far from that, their happiness and very existence depended on those claims being granted, what excuse was there, then, for refusing to do the Catholics justice? Their cause was

daily gaining ground—the Catholics were advancing in wealth and intelligence, and their claims would not be allowed to sleep. (Hear, hear.) Let their lordships, then, avail themselves of the present favourable moment; the country was in a state of unexampled prosperity; the Protestant and the Catholic were ready to meet each other on terms of cordial amity; the other house of Parliament had passed the measure; if, then, their lordships neglected this precious moment, it might never return. (Hear, hear, hear.) Even if the question were lost at present, the Catholic claims must one day or other be granted. Could they for ever exclude the Catholics from the constitution? No: then why not admit them at once, and unite the whole people of the empire in one common interest? He rejoiced that this great cause was in the hands of such able advocates; he assured them they had his most cordial wishes for success, for on the decision of this question depended the existence of Ireland. He implored their lordships to be just to themselves, by removing the stain on the national character, and to consolidate the strength of the empire by uniting the hearts and hand of the people. (Cheers.)

FOREIGN AFFAIRS.

The Earl of LIVERPOOL laid upon the table the copy of a convention between Great Britain and Russia respecting the right to certain territory on the north-west coast of America; the copy of a treaty between this country and Sweden and Norway, for the prevention of slave traffic; and the copy of a treaty of amity, commerce, and navigation, between Great Britain and the United Provinces of Rio de la Plata.

ENGLISH CATHOLIC PETITION.

Earl GREY, after presenting petitions in favour of the Catholics, from the Protestant Dissenters of Hanover-square chapel, in Newcastle-upon-Tyne from the Roman Catholics of Liverpool; from the Roman Catholics of Monmouth; from the Roman Catholics of Preston, in the county Palatine of Lancaster; and from the Roman Catholics of Wigan, in the county of Lancaster; said that he had now to present to the house, a petition signed by the Duke of Norfolk, and the other English Roman Catholic peers, and by upwards of 30,000 persons of that persuasion in this country praying for the removal of those laws which deprived them of a participation in the privilege of the constitution, for no fault of theirs but because they entertained opinions which it did not depend upon their will to change. They presented themselves before the house, proudly conscious of their own competence to be admitted to the full enjoyment of liberty; they humbly but firmly, stated to their lordships, that while those disabilities under which they at present laboured continued they, would never cease to claim an exemption from them; they appealed to their acknowledged and undeviating good conduct in public—to the manner in which they discharged all the social duties of life—and to their distinguished services to their country upon all occasions when they were not prevented by the jealousy and restriction of the law from engaging in her cause. They repelled the assertion as unjust and unfounded, that there was any thing in their religion incompatible with a free government; they referred their lordship to those periods of history

when the securities of freedom were established by persons who professed the same faith with them, for a refutation of that assertion. They further asserted its refutation by what in more modern times existed in other countries—in Switzerland, where the Catholic and Protestant cantons were bound together in the closest union; in France, where equal rights with the Catholic were extended to the Protestants; in the Netherlands, where the Protestant states of Holland were united with the Catholic states formerly held by the House of Austria, in one bond of union and equality, under the special guarantee of Great Britain; in Hanover where all religious distinctions were repudiated by his most gracious Majesty (hear); in Canada, where the Roman Catholic was the established religion in the United States of America, where its freedom and prosperity were not impeded but accelerated and increased by the equal protection afforded by the laws and Government to persons of all religious persuasions. (Hear.) These petitioners stated further, that they disclaimed what had been falsely imputed to them that night in a petition which he had heard read with disgust, from a person who state that he had once belonged to the Roman Catholic religion, but did not say what other, if any, he had taken up—they disclaimed a divided allegiance to their sovereign (hear), whose just rights they always felt themselves bound to support against all other powers or potentates who might presume to attack them. On these grounds they came before that house in the just hope that their lordships would at last relieve them from the operation of those laws which inflicted upon them the injury and disgrace of excluding them from their birthright. He wished he could say that he felt hopes of their success equal to the justice of their claims, and the expediency of complying with their prayer. These petitions came strongly recommended to their lordships by the character of the petitioners, to which the noble earl (Liverpool) had more than once borne testimony, as having shown themselves most meritorious subjects in the hour of danger, in despite of every discouragement. (Hear.) It came recommended to their lordships, in the next place by the concurrent application in their behalf of their Protestant fellow-subjects, particularly from that part of the empire where, as had been justly urged by the noble duke (Devonshire), the danger, if any existed was most to be feared, and could best be appreciated. It came further recommended by the vote of the House of Commons for the second time in their favour. (Hear.) Much discussion had taken place upon the state of public feeling on this question. By some it was said that it was demonstrated by the petitions which had been presented to the house against it; while it was sought by others to take from the weight of those petitions by questioning the characters of the petitioners, exposing the means taken to obtain their signatures, and by stating the countervailing effects of petitions in its favour. Between these conflicting statements he was not able to decide but the conclusion he came to was this—from the circumstance that no petition had been presented against it from one county in the kingdom, or from one great town, from which a petition was not also presented on the other side; that every public meeting ended in a division in its favour; but more particularly from the decision of the House of Commons on the eve of a general

election;—the conclusion he came to was this, that if there was any strong feeling in the country against it, the House of Commons, however much it might stand in need of reform, was still a constituted, that it would at present afford a faithful echo of that feeling, and such a bill as that now before their lordships would not have been presented to this house for its concurrence. He said, therefore, that if public opinion was not in favour of this measure, it was at least in a state of tranquillity, and perfectly free from alarm upon the subject. He regretted that his Majesty's Ministers had not taken it up as a great Cabinet measure, instead of abandoning all the duties of government to a chance medley of interests. (Hear.) Had it been adopted by a united Government, all obstacles would have been overcome, all alarm, all jealousy, would have vanished; and the measure would have been seconded by that goodwill which ought to animate all the members of a great civil community worshipping the same God. The reverend prelates opposite disclaimed any interference on their parts to excite public opinion against the Catholics. He was bound to believe them, satisfied that they would state nothing in that house which was not true; but were not their opinions generally known on this subject, and was it too much to say that efforts would therefore be made by others to recommend themselves to their favour by promoting these petitions? However that might be, active exertions had been made to excite those opinions against the Catholic claims. Hitherto they had not succeeded, although they might yet succeed in rekindling those sparks of animosity so productive of misery to the country. For his part, he was satisfied that this measure was one calculated to give content to the people of England; and this, as had been stated by the noble duke, was the moment for conciliating the people of Ireland, and rendering that which was at present a union of law, a union of interest. (Hear.) This great question was now reduced to a question of time; it was admitted on all sides that sooner or later it must be carried. Was it possible that any man who entertained that opinion could take upon himself the responsibility of the consequences likely to result from delay? The noble duke (Devonshire) had told their lordships that the present moment was favorable, for doing justice to the Roman Catholics; it was most favorable, it was most auspicious, but it might not long continue so. At present, this measure of justice would be hailed by the Catholics with satisfaction; delay it a little longer, and it might be held out to them in vain. The country was now in a prosperous state, but were there not already some clouds discernible in the horizon, and who could tell how soon they might burst into storms? Now, then, was the time for their lordships to give that which they might offer in vain in the hour of distress and danger. That was the case with America: God grant they might not produce another separation, which would be followed by the inevitable ruin of this country. (Hear.) Having said this much, the best apology he could offer for occupying their lordships' attention so long, was the expression of a hope that he should not be called on to take any part in the discussion of that evening. It would be quite unnecessary for him

to do so, his opinions on the subject were well known, and nothing that he could say could have any effect on the minds of these individuals, who were not convinced by much more powerful eloquence than he possessed. His own conviction had increased with time, and was now stronger than ever, that they ought to remove those disqualifications from their fellow-subjects, which were no defence to the church but weakness and division, and might be attended ultimately with ruin. The petition was signed, as he before stated, by the Duke of Norfolk, the rest of the English Catholic Peers, and 30,000 other persons; and they prayed that whatever privileges were allowed to the Roman Catholics of Ireland might be extended to them. He was not instructed to propose any other measure than the one before the house; but undoubtedly the case of the Catholics of this country was very different from that of the Catholics of Ireland, inasmuch as they laboured under greater disabilities. This bill was now ready for a second reading; whatever might be its fate, he hoped their lordships would, at all events, keep in mind a measure which had been before them last year, and remove that anomaly from the law, and extend the same justice to the English as to the Irish Roman Catholics.

ROMAN CATHOLIC RELIEF BILL.

The Earl of DONOUGHMORE, in moving the order of the day for the second reading of the Roman Catholic relief bill, commenced his observations in a very low tone of voice. If Roman Catholics were on account of their religious opinions to be deprived of those privileges which were enjoyed by other subjects of the state, then there was an end to freedom in the British Constitution. Englishmen talked of liberty and freedom more than any other country of Europe, while they deprived the Catholics of their liberty of conscience. On their behalf he now moved the second reading of this bill, receiving those observations which he had to make upon it to a future opportunity.

Lord COLCHESTER opposed the bill, in a speech which from the low tone in which it was delivered, and his lordship's back being turned towards the lower end of the house, was we regret to say, very imperfectly heard below the bar. He observed upon the systematic conduct pursued by the Catholic Association, and complained that the tranquillity of Ireland was said to have been effected by a power unknown to the state. So far as the Parliamentary inquiry had gone, it did not remove any of the objections to this measure. He contended that it was a measure adverse to the general feelings of the country. They had always shown a readiness to grant to the Roman Catholics a full participation in the enjoyment, advantages, and interests of the constitution, but these unless accompanied with political power, had always been refused. It had been surmised that further concessions were necessary: it might be so. They enjoyed the right and security of property: still, if the ends of justice required further regulations for the security of property, let them be made. Civil employments were already open to them—the army and the navy had long since been opened to them (“hear,” from the opposition benches)—but nothing would satisfy them, it seemed, but the broad road to political power. The bill now before the house demanded admission for them to all the governments under

the crown, the Lord Lieutenancy of Ireland excepted. Under the provisions of such a bill, which went to the extent of admitting to the highest political situations the Roman Catholic community, could any man doubt that the Protestant church of England and Ireland was likely to be injured? What were the tenets of the Catholic religion? He would leave to more learned men the task of tracing those tenets through the works of individuals who had written in the older times. He would content himself with adverting to some publications which had appeared in their own days, which had come under their own observation, and of others that had made their appearance at no very remote period. The most prominent of the writers of the present day, in favour of the Catholic claims (we understood the noble lord to allude to Dr. Doyle) denied the justice of those laws by which the church of England held its supremacy in those realms. The same opinion was to be found elsewhere. Last year, in a debate on the Catholic question, a document was referred to, in which it was broadly affirmed that the ministers of the Protestant church would ever be detested by those who differed so greatly from them in religious belief. But then it was said, that all danger was avoided by the cautious manner in which this bill was drawn up. But did those who so argued recollect the oath of the Roman Catholic ecclesiastic? He swore to keep most secret whatever counsel he received from the Pope, the supreme head of his church. His oath ran thus—“*Concilium domini Papæ tenebo omnino—et nemini dicam.*” Was there no danger to be apprehended from those who were thus bound to conceal the counsels of their great leader? They had heard not a little about the ornaments of the Catholic church, in foreign countries. Their learning, virtue, and piety, had been greatly eulogized. But let their lordships turn their attention to the doctrines of the Bishop of Meaux (Bossuet), one of those who were particularly pointed out as patterns of toleration. What did he say on this subject? He said that which no doubt was echoed by all his brethren, that the right to use the power of the sword, in addition to the ordinary force of the Catholic religion, was not to be questioned. Most unhappily they had known instances in this and the sister country, where the doctrine thus laid down had been acted on. How did the French prelate to whom he had just alluded conclude his funeral sermon over Louis XIV.? He, in his peroration, praised the conduct of that monarch, and for no act of his life so much as for the extermination of heretics. This showed what the doctrine of the church of Rome had hitherto been, and it remained for those who supported the present measure to show that it had undergone an alteration. This bill, it appeared, was to be connected with another measure, which would accure a provision to the Roman Catholic clergy—a kind of *regium donum*. He looked upon this as a very unfair proceeding towards the Protestants. He conceived it was extraordinary that such a proposition should have been made, without any notification, in favour of a grant of that kind, having been made on the part of the Crown. He contended that such a grant would not be right. It would be a virtual recognition of the Roman Catholic religion in this country—a thing which had not been heard of for

ages in this realm. To that proposition he must decidedly object, because it appeared to him to be most unconstitutional. There were many other points connected with this measure which deserved the deepest consideration. It was proposed, to prevent any mischief from the intervention of a foreign power, to have recourse to the domestic nomination of bishops. But of what use was that, when, unless the Pope agreed to receive the person nominated, the proceeding became null? They had been reminded that the Roman Catholics of Hanover were placed on a footing with their Protestant brethren: but it was proper to observe, that the Roman Catholics of Hanover allowed to the monarch, that which the Roman Catholics of this country denied to the King—the right of interfering with the investiture of bishops. This was not all. It appeared, that a commission was to be appointed to examine the bulls and rescripts of the Papal see which might be sent to this country; but the superintendence of those original bulls and rescripts was not to be intrusted to any member of His Majesty's Government. Their lordships must all have heard of a publication which was now circulating through the heart of England on this subject. It was an address from the Irish Roman Catholics to the Roman Catholics of England—telling the latter expressly, that they were unjustly deprived of political rights, and not forgetting to tell them that they ought to wrest those rights from the Government of the country. A power which proceeded in this way ought to be attentively watched. This Roman Catholic hierarchy, let it be concealed as it might, possessed an authority in this country, of which the legislature ought to be jealous. Strange to say, a Roman Catholic institution, which was excluded from Roman Catholic countries generally, had contrived, not only without law, but, in his opinion, against law, to acquire large possessions in England. When this was an acknowledged fact, who could be hardy enough to contend that there was no danger, if further concessions were granted to the Roman Catholics, of their exercising an extensive sway in this empire? It was argued that in other countries, the Roman Catholics held an equality of rights with the Protestants. But when this was the case, the circumstances of those countries were very different from the circumstances of this empire. If, under a despotic Government, Roman Catholics of great talents and great ambition attempted, by popular aid, to disturb the existing order of things, their career could at once be checked by the prompt exercise of power. But under a free Government, like that of Great Britain, this could be done. Much mischief might be effected before the evil could be checked. The notification in a single *Gazette* might, in one night alter the constitution of that house, by introducing there a number of individuals of a religion which the state had long been accustomed to look upon with suspicion. A great deal had been said of the securities which the Roman Catholics offered; but, in his opinion, the best security which could be devised for the constitution, was to prevent to the Roman Catholics from any farther participation in political power (Hear, hear.) Emancipation was the great watch-word on this occasion. He would say, that the emancipation which was most necessary for Ireland, was emancipation from bigotry, (Continued in the 2d Supplement.)

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(Continued from the Supplement.)

emancipation from ignorance, emancipation from that foreign power whose spiritual authority was acknowledged there (hear, hear); and, finally, emancipation from the extreme subdivision and underletting of lands. (Hear, hear.) Let this be done, and the peace of Ireland would be secured. That country would then be freed from the baleful influence of party. The result of all his observations was that the disturbances which had occurred from time to time in Ireland, were not the consequence of feelings irritated on account of religion. Some active political leaders might assign that as the cause, but he believed that all those disturbances had their origin in some specific grievance. As a proof of this, let their lordships turn their eyes to the north of Ireland. There the difference of religion was as great as in any part of that country; but there was there more employment and less poverty; and the consequence was, that the disturbance which were common to the south of Ireland, were there unknown. The present tranquillity of Ireland was adduced as a reason for carrying this measure; but the very cause to which that tranquillity was ascribed ought to make the legislature more vigilant. They were told, that the power of priests was not so great as it had formerly been. His firm belief was, that the power was only dormant—that it could easily be called into full operation—that “it is not dead, but sleepeth.” (Hear.) He called on that house, he called on the legislature, not to resign the high situation which they now held, for the prospect of contingent advantages. He called on them not to fill with discontent the great body of Protestants of England, Scotland, and Ireland, by conceding these demands. Fully impressed with the justice and policy of these sentiments, he begged leave to move, “that the word now be left out, for the purpose of substituting this day six months.”

The Marquis of ANGLSEY spoke from the extremity of the opposition benches. We understood his lordship to say that he was anxious to offer a few words in explanation of the vote which he meant to give this night. That vote would undoubtedly be against the second reading of the bill now under consideration. He knew that, in taking this course, he opposed the sentiments of many of his friends, but, on the other hand, he had a duty to perform, which, however painful, he would conscientiously discharge. He had formerly given a different vote, but he felt that he might now, consistently with the course of proceeding which he had adopted on other occasions, oppose the breaking down of a most important barrier of the constitution. The change of circumstances, he conceived, fully admitted and justified his conduct. It appeared to him, that the different concessions made to the Roman Catholics had not been met by them with a corresponding spirit of conciliation. Each concession had given rise to new demands, and had tended only to produce restlessness and dissatisfaction. Judging from the tone and language which had recently been used, it seemed to him that nothing short of Catholic ascendancy would satisfy the Catholic body. (Hear.) Allusion has been made to force—it had been almost threatened that the measure should be carried by force. Six to one had been spoken of, as the relative proportion. Now, if there must be a contest, (and the idea was most painful to him)—he repeated, if they were to be threatened with the opposition of 6,000,000 of men to 1,000,000—if the fight must come, he should like to meet it when the country was in the best possible situation—when peace prevailed on every side. (Hear.) Still, he must say, that he was, really and sincerely, a friend to the Roman Catholics. (Hear.) He would grant them every relief that was proper, but he would take care to grant them nothing at the expense of the constitution. (Hear.) Seeing the necessity of upholding and maintain-

ing the Protestant ascendancy, he could not consent to any farther extension of political privileges to the Roman Catholics. (Hear.) With respect to the measures which were said to be connected with the bill now before the house, he would offer a very few remarks. He did not object to an alteration of the elective franchise in Ireland—it might probably be productive of good; neither did he object to making a provision for the Catholic clergy; but he must be allowed to say, that if a Protestant King paid a Catholic clergy, he could see no reason why that Protestant King should be excluded from all power in the appointment of a Catholic bishop. He should now conclude, as his only object was to explain the ground on which he gave his vote on this occasion—that ground was, an anxious desire to support the existing establishment and the Protestant constitution of this country. (Hear.)

The Marquis CAMDEN spoke in support of the bill. He entered into a statement of his proceedings when lord lieutenant of Ireland in 1795. At that time he was commanded by his late Majesty to cause an inquiry to be instituted into the state of Ireland, and he could aver that there was, at that time, a strong desire on the part of the Irish Government to attend to the claims of the Catholics. He was so strongly impressed with this feeling, that he had written a letter to Mr. Pitt in order to show the necessity of a revision of the system. In 1797, his confidence was so great in the Roman Catholics, that he had stated it to be his opinion, that if an enemy had landed on the south west coast of Ireland, the Roman Catholics would have fought against him. If, from the passing of this bill, he saw the least possibility of danger, he certainly would oppose it; but he felt no such alarm. It had been contended, and it was made a strong ground in support of these claims, that at the period of the union a promise had been given that they should be conceded. He was sure that every step taken on that occasion was correct; and he felt himself justified in saying that no pledge was then given, to the Roman Catholics. He could assure their Lordships that he felt a real love and affection for that country, in which, notwithstanding its occasional seasons of popular violence and insubordination, he had passed many of the happiest hours of his life (Hear), owing to the intelligent society he had met in the higher circles, and the general good feeling that pervaded the lower classes. (Hear.) It was his earnest wish, that at so favourable a period as the present, every thing should be done that could with propriety be effected towards the conciliation of the Irish nation, which would doubtless be most grateful for a measure of such a nature as this. He had therefore felt it his duty, upon the best consideration he could give to this subject in all its bearings, and under the whole of the circumstances which surrounded the question, to deliver his sentiments in favour of this bill. (Hear.)

The Earl of DARNLEY concurred most cordially in the greater part of the observations that had fallen from his noble friend; and most especially in that declaration which his noble friend had so emphatically made, that the present was the time, if it was intended ever to concede these claims to the Roman Catholics of Ireland at all, at which the concession ought to be made. (Hear.) If their lordships were at any time to pass this important bill, they ought to pass it now, for never could they avail themselves of a more auspicious opportunity. With respect to what had fallen from the noble and gallant marquis (Anglesey), though he (Earl of Darnley) had the misfortune to differ in the most decided manner from the sentiments and principles advanced by him, yet he thought their lordships must admit, whatever might be their opinion in regard to those sentiments, that they could not have been delivered in a more ingenious or a better manner. (Hear, hear.) Sorry he was, however, to observe what that noble and gallant

marquis said upon the effect which their lordships ought to attribute to the language which had been held in Ireland, in respect of the privileges that she claimed. Whatever might have been the intemperance of the language, (and he did not mean to deny that it had often been intemperate,) their lordships would do well to remember what it was that had occasioned it (hear, hear), and how many had been the provocations to excite it, for he could by no means agree with the noble and gallant marquis, that no such provocations had existed. All that had fallen from the same distinguished quarter as to the insincerity of the objects which the Roman Catholics of Ireland stated that they had in view, had occasioned him (Earl of Darnley) much surprise; because he should have thought that the noble marquis, from his experience of Irish fidelity (so we understood the noble earl), would have been the last person in the world to make such a charge against the great majority of that people. For his own part, he had never yet heard an argument, or the shadow of an argument, to induce him to swerve from those opinions that he had always entertained in support of this measure. The noble earl then adverted to the Catholic Association. At the beginning of this session, attempts had been made to put down that board by a course of proceedings, not very consistent, undoubtedly, with the forms of the constitution. He could have wished that those attempts had been very differently conducted: and if the Government felt called upon to notice the irritating language complained of, surely it might have proceeded to suppress the Association by ordinary legal means; or to prevent the recurrence of such language by a tone of dignified conciliation. It might have been expected that the Government, with that firmness and good sense which had distinguished its proceedings latterly, would have requested the Association to desist from that irritating tone which was evidently calculated to excite so mischievous an effect. No doubt some intimation of the kind would, in the first instance, have been sufficient. His noble and gallant friend talked of concessions: but he must have forgotten the manner in which the last of these was made. No man among their lordships knew better than the Lord Privy Seal opposite, how they were at first refused. The claims of the Roman Catholics were at that time met with the same argument and the same answers as they met now. In the summer of 1792, when the Government was in a comparatively embarrassed state, the Catholics were told that they could not expect such concessions at that time; and the Protestant throughout the country pledged themselves that they never would be granted. Within a few months, afterwards, however, they were recommended as concessions proper to be granted, in a speech from the throne. (Hear, hear.) How much better a season did the present seem for the extension to the Catholics of such further concessions as would put them on a level with their fellow subjects. If it was intended ever to give them these, let them be given now, in a time of peace and of national quiet and prosperity; but let not their lordships defer the boon to a period of danger and of alarm. As to the results of that theological enquiry into the doctrines of the Irish church to which a noble lord had alluded, he (Earl of Darnley) himself recommended the adoption of such an inquiry; but he could not concur in the conclusions which that noble lord seemed to draw from the answers that were elicited in the course of its prosecution. Upon a very recent occasion, their lordships had received information on these topics from the mouths of highly respectable and unimpeachable witnesses. That information was such as their lordships had never had before; for he might say, without any disparagement to noble lords, that they, in common with their countrymen, were for the most part wonderfully ignorant of the people of Ireland and their opinions. The noble lord had in effect asserted that the emancipation from

their present disabilities which was claimed by the Catholics was, in truth, a mere pretence, and used only as a stepping-stone towards the ultimate overthrow of the existing institutions of this country in church and state. He (Earl of Darnley) hearing that assertion could yet scarcely believe his own ears: but speaking, if he were wrong, under the correction of those noble lords who had been present, he would beg to refer their lordships, generally, to the undoubted testimony of a great number of unimpeachable witnesses examined before them, who had uniformly and explicitly declared themselves to the contrary of that assertion—denying the intentions so imputed to them. He could not suppose that the noble lord was influenced by what might be called a feeling of hostility to such respectable evidence; and it was therefore needless to insist upon its weight. As little did he deem it necessary to compare the writings produced in the course of the polemical discussions between the Catholic clergy and others, with the evidence lately given in the committee that had been alluded to before their lordships. He would not even advert, if their lordships so pleased to the evidence of Dr. Doyle and Mr. O'Connell; though he would be well content to rest their credibility, not so much on the public reputation of those gentlemen as on that very evidence. He would only say of one of them, that if he had not happened to have been brought up from his cradle in what their lordships were of course accustomed to consider the prejudices of the Romish faith, he would (without hereby intending any sort of disrespect to that right reverend body) have proved no unworthy acquisition to the bench of bishops. He (Earl of Darnley) would now read a short passage from the evidence of a Roman Catholic gentleman, in whose acknowledged integrity the Government had manifested such confidence that he had been advanced by the Lord Lieutenant to a very distinguished post in the Irish Exchequer. This evidence was given in respect of another subject—namely, the project for disfranchising the 40s. freeholders. Their lordships would perceive that he was alluding to Mr. Blake. (Hear, hear.) "What effect do you think it would have upon the Protestant interest?—I am satisfied that it would not weaken, but strengthen the Protestant interest in Ireland; and I assure your lordship that if I did not think it would have that effect—if I thought it would go to disturb the Protestant settlement in Ireland, not one of your lordships would disapprove of it more heartily than I should. The Protestant church in Ireland is a great link in the chain which connects Great Britain and Ireland together; and with the security of that connexion, I am satisfied the interests of Ireland are essentially identified." (Hear, hear.) Now, if he was to be told that Roman Catholic witnesses were not to be believed upon their oaths—if he was to be met with decrees of the Council of Trent and other councils, supposed to have the effect of defeating such evidence, but very often totally misapplied, he should have nothing to say: but if this evidence was to be believed, and he (Earl Darnley) was then to be told that emancipation was only the stepping-stone of the Roman Catholics, and the overthrow of our constitution their ultimate end, he must give such an assertion the fullest denial. It was true that the immediate effect of passing this bill might be to seat five or six of the most distinguished noblemen of the country in Parliament. But if it was to introduce such noble and distinguished persons as the Duke of Norfolk and the Earl of Shrewsbury, for example, could it be considered as any other than a desirable measure? Why, it was feared that it might introduce also principles of legislation inimical to the doctrine of the established church: but were not the household troops opposite him—the lawn legion—were not those right reverend prelates sufficient to pre-

serve the orthodoxy of Parliament? (A laugh, and cries of "Hear.") If they were to carry their anxiety for orthodoxy much further, they might begin to regulate at last the precise structure of the wigs which those right rev. prelates wore. And he really considered that the preservation of his own hair, or the assumption of a wig by one of that right rev. body, was a matter just as essential to the ascendancy and welfare of the Protestant establishment in England as was the exclusion of the Roman Catholics from any civil privileges that were enjoyed by their Protestant brethren. But, besides these securities, did not the Protestant establishment possess a host in such vigilant allies as the noble and learned lord on the woolsack, and a noble duke, who brought up with him a whole *corps de reserve* in this cause? The fact was, that political influence must in this country ever follow the majority of numbers and of property; and for this reason it was impossible, absolutely, that either in England or Scotland the Roman Catholic religion should ever again become the dominant one. He was perfectly persuaded that if these claims were finally granted that very night, the next elections would be determined, not by any religious considerations whatever, but by property and its attendant influence. A good deal had been said about the coronation oath. Now, how it could have entered the heads of any noble lords, or any other persons, to affirm that there was any thing whatever in that oath, as it stood, to prevent and preclude the King of this country from granting any further civil power to the Catholics, he could not comprehend. If their lordships would look at the oath, (for he had not a copy at that moment), they would find that in substance it was an oath which rendered it impossible to say that the admission of the Catholics to civil power could interfere with those privileges and that inevitable ascendancy of the Protestant church which the King pledged himself to defend. It did, therefore, appear to him that all such apprehensions and alarms of danger were imaginary. At the same time he was ready to admit, that there had been a great number of petitions presented against this bill; to which petitions he was not at all disposed to refuse their due weight. If they were to argue solely on their number, it must be believed that the sense of the country was very much against this bill. But if they looked a little further, their lordships would find that, naturally enough, the protestant clergy had given the example of such petitions; and, in a religious country like this, that example was soon largely followed by the inhabitants of counties, towns, and villages; and petitions of the same kind, very numerous, signed, from the cities of London and Westminster, had been presented that night to the house. It was said no improper steps had been resorted to in obtaining signatures to those petitions; he believed the fact to be so: but their lordships could not be ignorant of the facility with which almost any petitions in a crowded city would be got up; and he would engage, as a proof of it, to procure a petition at a short notice, and numerous signed, to remove even the hon. and learned lord who presided over His Majesty's councils from his post. The noble earl, after contending that a very different spirit, in respect of the Catholic claims, was latterly manifesting itself even among the Protestants of Ireland, and congratulating their lordships on a change, in which a near connexion of his own, (we presume Mr. Brownlow), whose worth he would therefore leave to be spoken of by others, had led the way, asked whether there was a single Irish Protestant to be found who would lay his hand upon his heart and say, that he believed things could go on in Ireland as they now were? His lordship concluded a speech, which the excessive crowd, continued noise, and disturbance below the bar, frequently prevented us from following, by earnestly insisting on the importance of the present time as the most favourable for passing

this great measure; and by pointing out the utter inefficacy of the most numerous garrison we could ever throw into Ireland to keep it in peace and tranquillity, so long as the claims of her Catholic population to equal civil rights were neglected. (Hear, hear.)

The Earl of Longford then addressed the house from the cross benches. Living constantly among a Roman Catholic population, regarding them highly as individuals, and respecting them as a body collectively, it would be readily imagined that he was most anxious to meet the views of the Roman Catholics of Ireland with as much favour as any man. But after very mature consideration, he could not bring himself to think that this bill would answer the sanguine expectations of those by whom it had been introduced into Parliament, or that it was a measure that could be put into execution without manifest danger to the constitution. In giving his most decided opposition to this measure, he begged at the same time distinctly to state, that he was actuated by no spirit of hostility to the Roman Catholics. But while he repeated that he held them in very high regard, he must take leave to say that he could not at all see why they were to be admitted to a participation with Protestants of certain civil rights and political power in a free Protestant country. (Hear.) It had been rather imputed to those who, like himself, were unfriendly to such admission, that they wished to visit with penal consequences their peculiar doctrines; but he desired to observe, that they did not in any degree wish to interfere with the religious opinions; nor did they at all presume to measure the speculative tenets, or to regulate the doctrines of the Roman Catholics; but they were determined that the Roman Catholics should not interfere with theirs. (Hear, hear.) The reason of their refusal of such admission was founded upon the political consequences that would follow upon their assents—political consequences that always had ensued, and that in his conscience he believed always would ensue upon conceding those privileges to Roman Catholics which were now claimed by them. Those consequences led to the perpetual interference of the Papal authority and influence, nominally in spiritual affairs alone, but actually in the general transaction and ordinary business of life. It had been deposed, indeed, by witnesses examined before their lordships, and by others, that that interference was strictly confined to spiritual matters and doctrine; but how and by whom was the line to be drawn that was to separate—in the judgment of a Roman Catholic for example—spiritual from temporal affairs? (Hear.) How could it be supposed that he who exercised an undoubted and unresisted influence in the one would not exert in the others? or that the power which guided a man's conduct in regard to spiritual things would abstain from directing it in respect of temporal one? (Hear.) He was of opinion that the Roman Catholic priesthood were able to lead the people with great facility; and their own constitution was well calculated ever to respect the supremacy of Rome. The commands of the superior to the inferior admitted of no dispute; while the principle of subjection in the inferior was as clearly defined as the right of the superior to his obedience. If they were to be emancipated, therefore, from the acknowledgement of that control recognized by our constitution, while they continue subject to the Papal orders transmitted through their own clergy;—to admit to a participation of civil and political privileges those who still refused so to acknowledge a control which was submitted to by our own church, would be to put the Roman Catholic clergy on a higher footing than our own, (hear, hear); and more especially when, if he was rightly informed, that control had been submitted to in other countries and cases. Under these circumstances, he could not think that the preamble of this bill was quite fairly worded;

it contained a part of the truth, but not the whole truth. It was entitled "A bill for the removal of the disqualifications under which His Majesty's Roman Catholic subjects now labour." Whereas the Protestant succession to the imperial crown of this United Kingdom and its dependencies, is, by the act for the further limitation of the Crown, and the better securing the liberties of the subject, established permanently and inviolably." But there should have been added something to this effect:—"An act to admit and invest certain dignitaries and others of the Roman Catholic persuasion to and with political and civil privileges, which all experience had withdrawn from Protestant dignitaries and others of the same station, except on submission to a certain control, from all obedience to which, such Roman Catholics are hereby exempted." (Hear.) In short, to grant them those privilege while they continued to deny our control, would be virtually, he repeated, to put them in a better situation than the members of our own church. He also excepted to the bill, on account of the power which the Catholic priesthood would exercise and did exercise over their flocks, to an extent greatly beyond direction in matters affecting their spiritual welfare. He knew, indeed that among the Catholic clergy were many honourable exceptions to this description of them. He had nothing to oppose to the praises which had been bestowed upon them by noble lords who had spoken before him. But they were not to eulogise individuals—their business was legislation. He would ask, if they were to admit the Roman Catholic body to the highest places in the constitution, what was to guarantee the Protestant establishment? By the law none were admissible to the offices of political trust, but those whose allegiance was perfected. Of all the dissenters from the establishment, he knew of none whose allegiance was of necessity imperfect, except the Roman Catholics. Standing in the peculiar relation to us which they held, in what light must they regard us? What must be the feeling of a really conscientious Roman Catholic (for it was useless to take notice of any other) towards the national church establishment? They were to consider in this question what had been done by the Protestants. Were not these dissenters from their faith usurpers of the authority of their creed, despoilers of the property of their church? In what other light could they look upon us? We were voluntary seceders from them, as the other dissenters were from the national establishment. They did not willingly nor without considerable struggles separate from our corps. There was nothing in principle, in christian-like feeling, in policy or expediency, which required them to make those concessions, or forbade their refusal of them. Much had been said against the entertainment of prejudices. There were some subjects in which prejudice must prevail; and he felt alike from early youth to remotest age—on which it was actually impossible for any man to think without prejudice. But were the partialities all on one side? Among the peers who surrounded him he saw many who had the most perfect reasons which could exist for their partiality to the Roman Catholic interests—close connexions—family feelings—the ties of friendship. Would not these give a bias to a man's sentiment as well as prejudice against the Roman religion? There was nothing to reflect on in all this. Such feelings were honourable to the parties who had them, and really heightened their general characters. Much might be said, as much had been said, upon the advantage of eradicating prejudices. In his view it was a dangerous experiment. It was comparatively easy to root out the belief of an established religion—it was utterly difficult to eradicate prejudice: but if success were less questionable, the idea was extremely dangerous. He had heard mention made of the just right of the Catholics to these concessions. He denied the right totally. Men must lose their claims to

right in such a question whose object or pretence was that of lending the interests of the many to their own view. Expediency used to be another argument for these claims; it was latterly changed into necessity. There was something said in the nature of mination, as if threatening had been used. He did not believe the fact. If he had believed that there was such a purpose, that would be the direct reason with him for making no further concession. He was under no such impression. (Here his lordship adverted in a tone of voice which was less audible to a story of an old Irish chieftain, whose first address in levying contributions was "Pay me the money you owe me; if you don't!" (Laughter.) The question for them was, since the restrictions were imposed, had the country advanced or gone back? Was it not at a pitch of prosperity, wealth, and glory, which were never equalled by any comparison of ancient or modern history? Let them consider the power, capabilities, and resources, which had developed themselves in this little contracted spot of the earth's surface—not the fruits of extraordinary individual talents; but the slow, hardy, and gradual growth of ages, during which the oppressed Catholics, so called, had enjoyed, in common with their Protestant brethren, the fruits and advantages of those councils from which, for their own advantage as well as ours, they had been excluded. The country had advanced to the attainment of superiority in every thing which concerned the national welfare and security. Before departing from the line of her present course, it ought to be made manifest that something would be obtained quite equal to that which she possessed; and certainly the least which could be required would be to show that the benefits at present enjoyed, could not, by this concessions, be impaired or lost. As a free state, he could see no reason for admitting the claims of the Roman Catholics. The expediency would be a different question in a state of less freedom, or in one of nearly despotic power. In the latter case the experiment might be made, and the concession upon any inconvenience might be recalled. But a free state must pay some slight tribute of inconvenience for her freedom. Among the costs of freedom in this country was the occasional impunity of a few daring individuals, who had genius enough and no more to transcend the power of the existing laws. How could Catholics, admitted to offices of state, be honest guardians of a church separated from the authority of their own, enriched with its spoils, and flourishing in opposition to its denunciations? The argument of adopting this measure, because it came up from the House of Commons might be good in many cases: in this their Lordships would do best to make use of that invaluable privilege which belonged to them, of judging for themselves. For what was the fact? Was the bill supported by a questionable majority of the other house, or was it not rather a petty shifting majority—a majority merely in name? It could not be assumed that it was the sense of the country; when it was barely, if at all, the sense of the majority of the house. There was one thing which they were not to lose from their consideration. The subject had notoriously engrossed the public attention, and it was impossible that the public mind could cease to be employed with it for some time to come. According to the provisions of the constitution, the time could not be far distant when the sense of the country might be taken in the most direct manner upon this subject. They would then know with tolerable exactness how to appreciate that increase of converts, as they had been called, to the Catholic cause. They would then see if they were justified in taking the sense of that majority for the sense of the country. He thought not. Protestant security required Protestant ascendancy. Concessions to the Roman Catholics could not follow, because the right to them did not exist—justice did not exact them—expediency did not require them—the public prosperity could not be endangered by them—and they were quite incom-

patible with the Protestant ascendancy, which was necessary for the well-being of the empire.

The Bishop of Landaff spoke, but was perfectly inaudible below the bar.

The Bishop of Norwich felt it his duty again upon the agitation of this momentous question, to entreat them to consider seriously the responsibility which devolved upon their lordships' house by their decision this night. He conjured them to pause before they agreed to continue to deprive 5 or 6 millions of their brethren, who were like themselves the subjects of a free state, of those civil rights from which no class of men ought to suffer deprivation on account of mere abstract opinions. Year after year had they excluded their Catholic fellow-countrymen from eligibility to office, while at the same time they called upon them to contribute, equally with the more favoured classes of the community, to the services and exigencies of this state. And this principle of unjustifiable and unnecessary exclusion had been declared essential to the maintenance of the united churches of England & Ireland. In vain had he asked for a motive to justify this protracted infliction. What good purpose of religion, or morals, or policy, could so embittering a restriction produce? He could easily understand the bickerings and animosities of which it must necessarily be the offspring, owing to the infirmities of men's minds; but in vain could he find in it the slightest wisdom, still less the smallest resemblance to the spirit of that gospel which the Christian church was bound to maintain and promote. When the Catholics urged their claims for relief, they were met by a reference to the History of their ancestors in the year 1525. Of what use was that reference, and what good purpose could be produced by a revival of the intolerant recollections of past times? Better for them would it be to bury in oblivion those retrospective cruelties for which religion, whose name was profaned by their infliction, must always blush. (Hear.) Instead of trying back to past times, he had rather turned to the careful examination of the present; and after its full perusal, he called upon any noble lord to point out what country, calling itself free, throughout the civilized world, used any portion of its subjects, on the ground of religion, in the manner in which they treated the Catholics of this kingdom. Where had any set of loyal subjects been required with so much harshness and severity? (Hear, hear.) Where could such a code of laws be found as those which were developed in Sir Henry Parnell's history of the penal code against the Catholics? It had been said, that without these laws, the established church could not be maintained in Ireland; he dissented from such an opinion, and was fully impressed with the contrary belief, that these laws were the bane of that church, and in reality exposed it to danger. But suppose it were not so, and that he could bring himself to believe that any country required a particular ecclesiastical establishment, which for its maintenance demanded a violation of the fundamental principles of justice and true religion—a subversion of the divine precept, of doing unto others on all occasions as you would wish to be done by—a departure from the equity of the divine commandment, then he would say that a church requiring such support did not deserve to be upheld in a free community. If the church of England could not be else maintained than by the permanent infliction of pains and penalties, then he would not scruple to say, let it fall. (Hear, hear.) The mere external fabric was not worth preserving, unless the great principles of justice and liberty of conscience could be practised and enforced within it. (Hear, hear.) He had been asked, if he was prepared to risk the consequences of a deprivation of worldly honours, in a struggle for power. To this question his answer would be short and sincere. Worldly honours of whatever kind could only be of value to a well-regulated mind, as long as they could be enjoyed with a pure conscience, and for the be-

ness of society: their value must be measured by their utility, and he hoped he should never be found among those who sought their acquisition, or was content to retain them, by perpetuating division and discord. These were not hastily formed opinions—they were the mature result of the observation of a long life; he had entertained and expressed them for upwards of half a century, and he was now too old to change so rooted a conviction. Considering what had lately passed, and was still passing before his eyes, he thought the utmost experience which he could hope to attain sustained his earliest sentiments. As to the political part of the subject, he thought there was no getting rid of the apprehension of bad consequences of refusing the Catholic claims. They had now, he felt, a glorious opportunity of doing justice to a large portion of His Majesty's subjects—an opportunity which, if neglected, could not, perhaps, be recalled. They might now avert many evils, by adopting a system of conciliation, which new events, and times possibly not remote, would compel them to adopt. What would now be received with gratitude, might hereafter be extorted without thanks. These were the reasons which induced him to give his warmest support to the bill. (The right rev. prelate spoke in so feeble a tone of voice, as to be inaudible below the bar in many passages of his speech.)

Lord CARRERY referred to the evidence of Dr. Doyle, and expressed his warm desire that His Majesty's Government would take up this great question as a measure of state, and see how far the policy of the British constitution, and the principles of the church of Rome, were reconcilable. Of this he was quite convinced, that there could be no permanent peace in Ireland, as long as the subject was left unsettled.

The Bishop of Cusseta entirely concurred in the great importance of this question; and, in delivering his opinions upon it, he knew that they were opposed to those of many whose virtues he admired, whose characters he loved, whose friendships were among the most honourable distinctions he esteemed, whose wisdom he respected, and to whose politics he deferred. But there were duties, the conscientious discharge to which called for painful sacrifices; and in declaring the conviction to which his mind had arrived on this great question, he begged to assure their lordships that it was not formed until after the most deliberate, and assuredly the most faithful research, and the utmost desire to inform himself well upon the subject. He was free to confess that his mind had undergone a change upon the Catholic question. His mind had been from the force of early education, imbued with those principles of civil and religious freedom which liberal study had inculcated. The excessive severity of the penal code led him then to conclude that it was as unnecessary as it was harsh. (Hear.) But when, upon maturer consideration, he had acquired a greater experience, and fuller knowledge of the doctrines and practices of the Catholic church, he became more deeply impressed with the paramount importance of a controlling religious establishment, necessarily endowed with co-ordinate privileges and immunities. When he afterwards reflected upon the innumerable evils which, if not the Roman Catholic religion, at least Popery had inflicted, and when he became convinced of the unchangeable nature of its principles, and that it only wanted an opportunity to reassert its power and opinion over the consciences of others, he was satisfied that both policy and necessity called for the maintenance of the existing system. If aught were wanted to sustain this full conviction, he found it in the evidence given before their lordships' committee, and in the very parts of that evidence, in a version of which noble lords opposite declared they found cause to support the bill now before them. Before he went further into the consideration of this question, he wish-

ed to touch upon the treatment which the right reverend bench had received from some individuals in the course of these discussions. Motives of an unworthy character had been imputed to them for their opposition to his measure. He asked, what right had noble lords to impute to Protestant bishops that they were actuated in their opposition to a public measure, by motives so mean and sordid as self-interest? (Hear.) What grounds had they for such an imputation?—what reasons, deducible either from history or observation, had they to justify this mode of unworthy attack? Was it personal interest that induced the seven bishops to resist the encroachments of an arbitrary King, to whom they were otherwise personally attached? No: their motives sprung from a purer source—it was the honest and firm ambition of proving themselves vigilant sentinels, and ready champions of the church of which they were dignitaries—an ambition which he hoped would long pervade the minds and influence the conduct of those who were placed in situations of similar trial. (Hear.) Interested motives might, with much more truth, be ascribed to some noble lords who avowed their support of this measure, from an apprehension of temporal consequences in the event of its rejection. A great deal had been said of the injustice and cruelty of debarring four or five millions of their fellow-subjects of inalienable and indefeasible rights. It was necessary to argue this claim of abstract right at the outset. In that view he was at a loss to see how the numbers affected could be brought to form a part of the consideration; for whether the number was small or great, the question of right was the same. He wished noble lords had better explained the meaning of the words "debarred from inalienable rights": the term "natural" rights had also been used, and by others it had been more appropriately qualified to the term "civil" rights. What was the meaning, he again asked, of this claim of abstract right? Did any noble lord seriously mean to contend, that individuals possessed any rights which they were not liable, under peculiar circumstances, to be called upon to forego for the public good? Were not many excluded by the law from the exercise of what might be called direct rights? Individuals were constantly excluded from certain civil offices, without the possession of particular and prescribed qualifications. How, then, could they call the exclusion of the Catholics an anomalous principle of law? In the former cases to which he alluded, the qualification was certain—in the case of Catholics, it was uncertain; but their principles were as he had already said, fixed, and he believed irrevocable. In both cases, however, the civil right was concluded and foreclosed, because the public service required it. Did not the very bill before their lordships recognize the principle of exclusion? What could be a more sacred right, than to possess a voice at the election of a representative? Was not that right violated by this bill? It was useless to argue this abstract claim farther when those who had contended for its application themselves practically admitted that civil rights were limited by expediency, and were susceptible of restriction on grounds of public policy? The Catholics themselves recognized this principle of exclusion in all their applications to Parliament, for their bills uniformly admitted the propriety of excepting the office of Lord High Chancellor in the proposed eligibility. Why was that office to be exempted from the ambition of Catholics? The Rev. Mr. Collins, a Roman Catholic priest, had declared that persons of his persuasion did not aspire to such an office, and gave as a reason that the general feeling of the Protestant community was against the extension of so high a privilege, and therefore they did not press for it. But while some admitted the justice of a principle of exclusion, they denied that any opinion, as such merely, ought to disqualify the individual from eligibility to office;

they said a man was no more answerable for his opinions, than he was for the colour of his hair, or the weight of his strength. To this general assertion he could only reply, that there were peculiar and personal defects in the human mind for which it was the misfortune of the individual to suffer, although for them he was not morally responsible and that the person must patiently endure the inconvenience for the sake of the community of which he was only part. So much upon the argument of general right. Then came the real question—whether the opinions of the Catholics were such as to disqualify them from certain civil rights more especially those of a legislative description. This was followed by another question—whether the danger of the present crisis was so imminent and unquestionable as to call for the violation of an established constitutional principle, for the sake of avoiding it. Connected with these considerations was another—whether the proposed remedy was calculated to produce the supposed advantage. With respect to the last consideration, all he should say was this, that if there was one point more clear than another in the history of Ireland, it was this—that up to the most recent date, the disturbed condition of that country was by the best judges declared to have little connexion with the Catholic question. The wretched peasant was oppressed by a more malignant, and exasperating, though not an incurable disease. One of the most distinguished witnesses that had been examined before the committee, had proved that the most exciting and proximate cause of disturbances in Ireland, had arisen from the extreme misery of the peasant; and that the more remote cause was, the radically vicious state of society—a state of society, which, if he could venture to give the opinion of one so young in politics as himself, was fraught with deep evils, which required the remedial application of a different measure from that now proposed for their consideration. The property in the soil belonged to a great extent to proprietors who were absent, and intrusted the management of their estate often to unscrupulous agents. The education of the people was imperfect, and immoral habits arose from neglect and ill-treatment—a system of extortion was engrafted upon the mode of tenancy, one claim for rent was accumulated upon another until an amount was through the one hand and the other squeezed from the soil more than the soil could fairly yield—a state of society of which from its very nature, the tenant must be the wretched victim—a state of society where there was an obstinate adherence to absurd and antiquated customs, in defiance of the wholesome and regular law of the land. (Hear, hear.) Such a state of society could be improved by no such remedy as was provided by the present bill; it would require measures of a stronger and more efficacious character; it would require the introduction of a better religion, a purer administration of justice, a revision of the revenue laws, a general system of education; and last, though not least, a return of the proprietary of the country to the estates which they possessed within it. A relief from wretched poverty, from barbarous superstition, and from inveterate insubordination, was the emancipation of which Ireland stood in need; and when that comprehensive remedy was administered to the evils of that country, and when the good effects of it had become apparent in the tranquillity and improvement of its inhabitants, then, and not till then, would a period arrive when they might safely grant the concessions which were now demanded. The reverend prelate then proceeded to declare, that it was not till the year 1823 that the great mass of the Catholics of Ireland began to talk of Catholic emancipation; and the meaning attached to the words by some of them was, a restoration of that property to their church of which it had been deprived by the reformation; and by others, a recovery of the lands which had been forfeited at different periods of their history. Which ever

(Continued in the 3d Supplement.)

3d Supplement to the Bombay Gazette.

WEDNESDAY, OCTOBER 19TH 1825.

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of these two opinions the mass of the Irish Catholics entertained, they would be greatly disappointed at finding that this bill, if carried, would bestow upon them neither of the boons which they expected. He would not presume to say what effect that disappointment might produce upon them; but be it what it might, it would owe its origin to that knot of political agitators—and he used the word agitators advisedly, since one of them had thanked his God that he was an agitator—who had cast that ferment into the lump, which had disposed it to leaven, in order that whilst it was heaving and swelling, they might knead it at will to their own advantage. He contended that until the Catholic Association commenced its operations, the Catholics of Ireland cared little about Catholic emancipation. Nor was that apathy on their part at all surprising, since what concerned the advantages and privileges of a few, could not, without some adventitious aid, strongly interest the feelings of the many. That the desire of Catholic emancipation was not the leading cause of the disturbances which had so long distracted Ireland, appeared from this circumstance—that those disturbances had not diminished according to the relaxation of the penal code. Indeed, the people of Ireland scarcely knew of that relaxation; and he therefore argued that the relaxation of it, which still remained to be made, could have no effect upon their future conduct. It was lamentable to observe that those who, as well from their profession as from their situation in life, exercised an influence, if not a control, over the Roman Catholic population, had not communicated to them so important a fact. What was the cause of their not making such a communication he would not pretend to say; he would only observe that it was in perfect keeping with the character of those who, having distant object in view, thought nothing of their triumph over the obstacles led to them. It was the policy of men who considered the admission of lay members of their church into the legislature as valuable, because it facilitated the recovery of the power which it had lost, and who deemed any thing short of that admission as utterly worthless and contemptible.

"Accum," inquit, "null est in Panno milite porras,

"Frangimus, et in dia vexillum pono Suburra."

It was in strict accordance with the spirit of the Roman Catholic religion, as it was described in the celebrated remonstrance against Popery presented by the House of Commons to James the first:—"It hath," said they, "a restless spirit, and will strive by these gradations, if it once get but a countenance, it will press for a toleration; if that should be obtained, they must have an equality; from thence they will aspire to superiority, and will never rest till they get a subversion of the true religion." He believed that the subversion of the Protestant religion as the ultimate object of the Roman Catholic hierarchy, and that they would be satisfied with little short of it. The present bill, therefore, would not put an end to the distractions of the country, though he hoped under the divine blessing to live to see the time when measures would be devised which would render the lower orders of the people of Ireland industrious, contented, and happy; and by so doing would wrest a formidable engine of destruction out of the hands of those who were now inclined to wield it to the detriment of the state. He maintained that if the lower orders of the Irish Catholics had any feeling at all upon the bill, it was one which went much further than the supporters of it supposed, and which the measure itself would by no means satisfy. Indeed, a witness of the name of MacCarthy had admitted, that he was afraid that even if this bill were passed, the question of emancipation would still be made a handle of by political agitators. A handle indeed! Why, could their lordships think that they would

not find a handle in the few remaining exclusions to which they were subjected, in the inferiority of the Catholic church, and in the want of that establishment for it which it had formerly possessed? In applying this bill as an anodyne to the convulsions under which Ireland was now suffering, their lordships were labouring under an error as to the *diagnosis* which preceded the disease, and were applying to it a remedy which would be better suited to some other complaint. He told their lordships that he was persuaded that the object of the Catholic hierarchy was the subversion of the Protestant church and the erection of their own upon its ruins; and he asked them whether they could blame him, being so persuaded, for opposing this measure, which, in his conscience, he believed would afford them every facility in accomplishing their object. (Hear.) They all of them were acquainted with the notions which had recently been promulgated with respect to church property;—they all of them recollected the readiness with which the Irish House of Commons passed that abominable law called the agistment law. He thought that daring, as that attack had been upon the property of the Protestant church of Ireland, it would be followed by still more daring attacks upon it, when 20 or 30 Roman Catholic members should be seated in the lower house, forming a compact body upon all questions relating to tithes—a body, too, moving in the train of that portentous comet, which from its "horrid hair shook pestilence and war." The reverend prelate, after insisting on the dangers to be apprehended from this measure in a political point of view, proceeded to that part of the question on which he conceived himself to be more competent to give an opinion—namely, the dogmas of the Roman Catholic Church. He called the attention of their lordships to the feelings of the Catholics towards the Protestant church. A very distinguished member of the Roman Catholic body had told the committee, that unless he conceived this measure would strengthen the Protestant church he would not give it his support. Now, if that individual's opinion were to be taken as a criterion of the sentiments of the great mass of the Roman Catholics, he would say that nothing more fallacious could easily be imagined. He would therefore call the attention of the house to the evidence before the committee, because it was important that it should be viewed in its proper light. As far as facts were concerned, he allowed that it ought to have weight; but he trusted that their lordships were not going to form their opinions of the feelings of the Roman Catholic population to the Protestant church from the testimony of a few able Catholic advocates, guarded upon all points, and perfectly authorized to state the opinions of the great body to which they belonged. If their lordships wished to learn the opinion of the great mass of the Catholics of Ireland, they must look to their public meetings, must attend to their public orators, and to the topics which they selected, as going most directly to the hearts of their hearers; they must bear them denouncing the Protestant church of Ireland as a splendid evil, a gorgeous pest and as an incubus on the prosperity of the country; they must listen to the acclamations with which such language was received; and they must form their judgment from those circumstances, and not from the opinions of any individuals, who had a direct interest in the evidence they gave. To show the inflammatory nature of the speeches made at the public meetings, he quoted a passage from a remarkable speech of Dr. Dromgoole, which was received with loud acclamations, and which had since been published in a book that had been carried to the Papal throne, and had been declared to be so able and so Catholic as to be worth a casket of cedar and gold. In that speech, Dr. Dromgoole, speaking of the Protestant

church, had said, "She shall fail, and nothing but the memory of the mischief she has created shall survive her. Her time is nearly run; and when the day of her dissolution, which is at hand, shall arrive, shall Catholics be bonoded by the oath she has imposed—an oath which, in their consciences, they believe to be improper?" Again, in another passage the Ireland doctor said, "The Church of England is the eldest of those heretical sisters; I view with horror these sickly sprouts, and their degenerate branches; the time will come, when they shall be gathered up, and cast into the fire and they shall burn."—

"Tæda lucebit in ola

"Qua stantes aident, qui fixe gutture fumant."

He believed that those sentiments were not confined to Dr. Dromgoole, but pervaded the whole body of the Roman Catholic clergy. He once had thought that the Catholics had cast an eye upon the tithes of the church; but he was now of opinion that they did not so much wish to appropriate them to their own use, as to take them from that of the Protestants, and that they sought to promote their own church, by depriving of pecuniary support that which was opposed to it. In that opinion he was strengthened not only by the evidence of Dr. Doyle, but also by the statement of a petition presented to the House of Commons on the last day of May, 1824. In the petition certain Catholics declared that they could not be satisfied without three things. The first of these was a repeal of the union; the second, the abolition of tithes; and the third, annulling of all corporations. He would not dwell longer upon that petition than was necessary to point out the proof which it gave of the spirit which animated the Catholics, but would proceed to examine the statements of a writer, calling himself J. K. L., and said to be a Dr. Doyle, but who certainly could not be the Dr. Doyle examined before the committee. That writer said, "The Roman Catholics, as Roman Catholics, entertain no designs hostile to the Protestant church; but as individuals engaged in agricultural pursuits, they are interested in taking away tithes from the establishment. This appeared to him to be much the same, as if a disappointed suitor in the Court of Chancery—as for instance, Mr. Gourlay—should go up to the noble lord on the woollack, and should say, "May it please your lordship, I, as, Mr. Gourlay, bear no ill-will to you as Earl of Eldon; but as a disappointed suitor in the Court of Chancery, I hit you, as Lord Chancellor, a knock on the head." ("Hear," and a laugh.) The same writer, J. K. L., declared that the Protestant church must be detested—that the efforts of legislators to amend Ireland had been regularly marred in consequence of her exertions, and that all the murders which had stained the Irish annals, had been carried on under, or had been occasioned by, her edicts. Yet this was the same church which had produced a priesthood, to whose zeal, activity, and forbearance, every witness who had been examined before the committee had borne concurrent testimony—a priesthood which, in the moral desolation of Ireland, remained the Oases of the desert, and gave to the eye some points on which it could rest with pleasure. He hoped that he felt no animosity towards the Catholics as a body; he hoped that he was not inclined to press hard upon an individual who, like himself, was human and liable to error; he hoped that he was not prone to use harsh language to any member of the same sacred profession to which he himself belonged; but there were emergencies on which truth ought to be spoken out; and he therefore now asked their lordships what weight they ought to attach to the evidence of a man who, after cast-

ing this poisoned arrow, and hurling this sportive fire into the Protestant church, thereby convicting himself at once of the bigotry of Rome, and of the ferocity of Jacobinism, came down to the committee to soften with glozing words the calumnies he had uttered, and to "hint the fault, and to hesitate the dislike" which it was no longer expedient for him openly to avow. He now passed from Dr. Doyle by a very natural transition to the Pope. He contended that the distinction between the Pope's supremacy in things temporal and in things spiritual existed only in theory. Every Catholic allowed that the Pope had an ecclesiastical supremacy; and that ecclesiastical supremacy involved in it certain temporal jurisdictions. Did not the Pope nominate to all the ecclesiastical benefices in Ireland? and had he not, by such nomination, a well-disciplined army of 3,000 ecclesiastics in that country ready at any moment to work his bidding?—an army, whose generals he appointed, and who if they were not the partisans, had at least been the nominees, of a Pretender to the British throne? The reverend prelate then adverted to the power arrogated by the Pope to depose Kings, & showed that in 1643, Charles I., and in 1719, George I., had been deposed in Ireland by a bull from the Pope; and that in our own days Louis XVIII. had been deposed in France by a bull from Pius VII. He acknowledged that these bulls were mere *brutifalnia*—that they were mere empty displays of power (loud cries of "hear" from Lord Holland); still, empty as they were, they had not been without their effect upon conscientious Catholics. Dr. Doyle had admitted, in his evidence, that the Pope, in a rescript to Vienna in 1809, had said that he still possessed the power to depose princes, though it was not at present convenient to exercise it. While such a doctrine was held by the members of the Church of Rome, he would always contend that it disqualified the holder of it from a seat in a Protestant legislature. He knew that Dr. Doyle had declared, that though this doctrine was embodied in the decrees of several councils, it had now become obsolete and disused. He was afraid that it was only as obsolete and disused as the strength of a tiger whose claws were pared, but whose savage disposition remained utterly unchangeable; or, as a sword, which rusted in the scabbard, because you would not give your enemy an opportunity to draw it and to plunge it into your own bosom. The doctrine, he repeated, was believed by conscientious Catholics, and all other Catholics were unworthy of legislative indulgence. He left it, therefore, to their lordships to consider whether they would admit within the pale of the constitution individuals whose opinions were so opposed to all its fundamental principles. (Hear.) He had a few words to say upon another offensive doctrine of the church of Rome; and that, not only because it had never been disavowed by the leaders of that church, but also because it was now publicly taught in the religious college of Maynooth. The doctrine to which he alluded related to the inviolability of oaths. He thought that no man, who reflected for a moment on the appeal to Heaven which was made in taking an oath, could assent to the power of any human being to absolve him from it; and yet a contrary doctrine was preached in the college of Maynooth, and promulgated in a catechism

published under its authority. It was there stated that a man could be absolved from an unjust oath. The catechism, after laying down that position, asked: "What is an unjust oath?" and the reply was, "An oath that is injurious to God, my neighbour, and myself." That was a doctrine very different from that of the book which said, "The just man, who sweareth to his neighbour, disappointeth him not, though it be to his own injury." (Hear.) He had now stated the principal reasons which induced him to withhold his consent from this measure. He did not conceive it to be as specific to the disease to which it was to be applied. Instead of being calculated to heal dissension and abate animosity, he thought it comprehended in itself abundant materials for civil commotion. It was, besides, an inroad upon the constitution we had received from our ancestors, and if passed into law, would, in his opinion, serve as a stepping-stone to the Catholic to scale the walls of the Protestant establishment. But whilst he was delivering opinions so adverse to the Catholic claims, he felt himself bound to state that, as far as his acquaintance with Catholics had gone, he had seen nothing in their conduct which led him to believe that they entertained any of the objectionable doctrines on which he had just been animadverting. He bore with the utmost willingness his testimony to the meekness, candour, and liberality of the Catholic clergy with whom he was acquainted; and he would add, that in his own diocese there was a Catholic gentleman, of large fortune, worthy, he said in candour, to be a member of a better faith, who had supported a national school for many years near his own residence, entirely at his own expense. He admitted that if these bills were carried, it might be attended with none of the effects which he had ventured to anticipate. Their lordships lived in times when it was not easy to predict the consequences of any given measure. Besides, he placed great reliance on that benign Providence which had hitherto sheltered the Protestant church from harm, and which, so long as it performed its duty to the country, he was sure, would not withdraw its support from it. They were, however, bound to act according to the dictates of human wisdom, and so acting, he could not see why they should pass this bill to guard against a contingent danger, or why they should sacrifice a single security to satisfy a necessity that was only problematic. These were some, but not all the reasons, which induced him to give, not a satisfactory, but still a conscientious vote, in opposition to the measure which was before the house.

The Earl of Limerick supported the bill, and defended the Catholic and Protestant gentry of Ireland from the sweeping charges brought against them by the reverend prelate who had just sat down. The reverend prelate had attributed many of the evils which desolated Ireland to the absence of her gentry; why had he so carefully abstained from noticing that share of them which was produced by the absence of her clergy? There was a wide difference between absentee landholders and absentee clergymen. The former would be slaves, were they compelled always to reside on their estates; but the latter was bound to reside upon their livings, because they received payment from the state on condition of doing so. The rev. prelate in the course of his speech used language which could not fail to irritate

all classes of people in Ireland, and had all but advised the making of interminable war upon the Catholic part of it. There was a reverend prelate near him, who had given him a noble example to imitate. That reverend personage, in a speech full of eloquence and wisdom and Christian piety, had pointed out to him the duties of Christian benevolence. (Hear, hear.) Instead, however, of following his venerable brother, the reverend prelate had started off in the opposite direction, and had directed all the force of his talent against the claims of his Catholic countrymen. He had said, that the Catholic bishops of Ireland were nominated by the Pope. This was not the case. Three persons were nominated by the Irish bishops and the Pope was obliged to select one of them. There was no Catholic bishop in Ireland with a revenue of 3,000l. a year! Whence was such revenue to be derived? Not from see lands, not from fines, but from the parish in which the bishop resided. (Hear.) And how was his revenue collected? From the poor under his care, in sixpences, and shillings, and half-crowns—paltry sums which the reverend prelate opposite would not like to have his income eked out in. (Hear, hear.) The duty, too, of the Irish bishop was admirably performed—none of them were to be found in Cheltenham (hear)—none in London. (Hear.) They were present with their flocks, in health and in sickness, and were at all times ready to afford them every consolation in their power. After ridiculing the idea that such men were not to be believed upon their oaths, the noble earl apologized to the house for the unpremeditated sentiments he had offered to its notice; but said that he should have held himself wanting in duty to his country as an Irishman, if he had allowed the assertions of the rev. prelate to go forth to the world without contradiction.

After a few words, in explanation, from the Bishops of Chester, The Marquis of Lansdown rose and at the same time

The Earl of HERRINGBY approached the table and moved that the debate on the question be adjourned till to-morrow (his day.) (Cries of "Go on, go on.")

The Earl of LIVERPOOL was about to make some observations, when

The Marquis of LANSDOWN said, that as he was opposed to the question of adjournment, he should if that were pressed, take that opportunity of giving his opinions on the general question.

The general feeling of their lordships not appearing favourable to the adjournment, it was not pressed, and

The Marquis of LANSDOWN proceeded. He began by observing that on this momentous occasion he felt bound to state to their lordship his reasons for giving his earnest support to this most momentous question; but before he entered on the general merits of it he would say a few words upon the arguments urged on the other side by the right reverend prelate opposite (the Bishop of Chester.) The right reverend prelate had laid it down, that the enjoyment of every civil right should be regulated by expediency; and here he must observe, that if the right reverend prelate rested his objections on the ground of expediency, he was, in all the other arguments which he had used, combatting with a shadow; for if the ground of political expediency existed, the discussion on the theological grounds was not necessary: but if, as he (Lord Lansdown) had often contended, and was again prepared to contend that night, the expediency for excluding six millions of people from their civil rights had

long ago ceased to exist, it must follow that they ought to be admitted to the enjoyment of those rights which were theirs in common with all other British subjects. He would contend, that the expediency of exclusion, if it were even well founded had long since ceased, and that a regard for the security of property, for the peace of the country, and for the stability of the church itself, dictated the propriety of putting an end to the system of exclusion, which had proved one of the greatest evils that Ireland ever experienced. The right rev. prelate had said that in the course of his recent studies he had found reason to change his opinions on this question in consequence of evils existing connected with the state of Ireland; but he had not informed their lordships how many of those evils had arisen out of the nature of the Catholic disabilities, nor how the great statistical remedy (a word which the right rev. prelate seemed to have borrowed from Sir John Sinclair) should be applied without removing those disabilities—he had not stated how they were to acquire in Ireland a Catholic gentry and yeomanry without a system by which the one and the other might be protected and conciliated. The right rev. prelate, in enumerating the causes which produced the disturbed state of Ireland, had overlooked one circumstance which he might have remembered—that in that country there was the singular anomaly of a church establishment which was not of the religion of the great body of the people. How would he apply any remedy which would secure the stability of that church without embracing a measure that would have the effect of conciliating the great body of the people. He (Lord Lansdown) would say, that if they wished to preserve the church establishment in that country, which he earnestly desired, if they wished to ensure stability to the government of that country, their measures must be bottomed on the affections of the great mass of the people (Hear, hear). The right reverend prelate while he deprecated any attacks on the motives of individuals, had indulged himself in a very great latitude that way and had made a serious charge on the great body of the Irish Catholics. He charged them with a desire to overturn the church establishment, and to regain possession of the forfeited estates. But on what authority did he make that charge? On the authority of a Protestant (hear, hear), and that too in opposition to every tittle of evidence which had been given on the subject by Catholic bishops and priests, as well as every member of the Catholic laity who was examined before their lordships' committee. Surely the right rev. prelate could not have ready the evidence; for if he had, he would have found that every Catholic who was examined had most fully and distinctly disclaimed any such intention, and in this they were supported by every Protestant of intelligence who had stated his opinion before the committee. Protestants and Catholics concurred in stating that the forfeited estates were considered as secure property as any in the country, and indeed in one respect they were considered more valuable, inasmuch as the title to them could more readily be made out. If any facts were necessary in support of the solemn declaration on oath of the Catholics on this subject, it would be found in their own practice; for it was a fact that those Catholics whose wealth

had enabled them to purchase property, had, to a great extent, become the purchasers of those very forfeited estates. (Hear, hear.) After this, would it be said that they were not disposed to respect the titles to such property? Would it be supposed that they were anxious to invalidate the rights of those from whom they derived their own by purchase? Yet it was on such grounds that the right reverend prelate had rested his tender apprehensions for the security of those Protestants who now held forfeited estates. (Hear, hear.) He hoped the right reverend prelate's better recollection, or more attentive observation, might teach him a little more as to the real state of Ireland, with respect to the security of church and other property in Ireland. It was true, that one of the grounds on which he (Lord Lansdown) supported the present bill, was, the insecurity to which property would be exposed in Ireland from its refusal; but that insecurity rested on very different grounds from those which the right reverend prelate had taken. The insecurity which he dreaded was that which must ever exist where discontent prevailed among the great body of the people. The right reverend prelate, in his remarks on the conduct of certain individuals in Ireland, had spoken of the Catholic Association, and observed, that no feeling of discontent prevailed in the country until that Association was formed. Did he for a moment take into consideration the causes which produced that Association? Why were none such formed in this country? Because no ground for similar discontent existed, because no feeling of such injustice to the great body of the people prevailed—a feeling which, while it was suffered to remain, would be daily breaking out into new phantasmas, it would be impossible ever to get rid of, until the great question which produced them was set at rest. The right rev. prelate had quoted many violent opinions with respect to the church of England, which he commented upon, and condemned as the opinions of the great body of the Catholics. Many of those opinions could be traced, as the right rev. prelate himself admitted, to a speech delivered by a Dr. Dromgoole some 10 or 15, or perhaps 20 years ago, for he really did not recollect. Upon these the right rev. prelate had fastened, and taking them as articles of the Roman Catholic faith, had urged them as arguments against the bill before the house. Was this, he would ask, fair? Was it treating the Catholics with common justice, to fasten upon them doctrines which they disavowed, merely because they happened to be used by one of their body? Their lordships had heard of the writings of a rev. baronet—he meant the Rev. Sir Harcourt Lees—would the right rev. prelate approve of the language contained in those writings? Would he subscribe to all the opinions they embraced? Would he even approve of the principles contained in some of the petitions presented on this subject? Would he be disposed to sanction all those principles as doctrines taught by the Church of England? Undoubtedly he would not. Why, then, in fairness should he use a mode of reasoning towards others which he would think it unjust to have applied to himself? Was it not most unjust to condemn men by attributing to them opinions and doctrines which they wholly disavowed? (Hear, hear.) He had heard from the right rev. prelate that he was disposed to argue this on the ground of expediency. If he took that ground, it would be getting rid of more than half the objections which had been urged against it, in and out of the house. If the question was allowed to rest on expediency, then there was an end of the objection

respecting transubstantiation, and the several other doctrinal points which were urged—there was an end to the objection resting on the belief of the spiritual supremacy of the Pope, beyond this—how far that belief was calculated to operate on six millions of people so as justly to disqualify them from the enjoyment of their civil rights as British subjects. Leaving those points out of the question, he would readily consent to view this measure as one of expediency, and taking advantage of an admission made by a right rev. prelate, that the spirit of Protestantism was never more prevalent in the country, since the Reformation, than it was at present, he would ask, if that were true, what need had it of the crutches of the penal code to support it? He would rather look at this question as a Protestant than as a Catholic question. He would consider it rather as it affected the security of the church establishment, the security of property in Ireland, and the church establishment, the security of property in Ireland, and the general safety of that country. Upon these grounds he might confidently rest it, without reference to the justice of the claim on the part of the Catholics (though in that alone a strong claim might be made)—a claim strengthened by the recollection of their fidelity to the state in times of danger; but waving those, he would ask the opponents of this bill, what had the Protestant church to apprehend, if it were passed; or what had it to gain by its refusal? He had expected, that when the right reverend prelate spoke of his recent studies on this subject, he would have stated to their lordships facts connected with the present condition of the Catholics of Ireland, with their present opinions and conducts. Instead of this, however, he had stated that bulls had been sent over by one of the Popes to depose George II. True, the right rev. prelate admitted that these bulls had had no effect—they formed no part of the history of the country; yet he added, they affected the minds of the Catholics, though they did not arm their hands. Now he was prepared to contend that those very bulls, and the reception they met in this country, were the strongest proofs of the truth of what Dr. Doyle had given in evidence—that there was a line drawn by Catholics between the ecclesiastical and temporal power of the Pope—a line which a noble baron (Lord Colchester) could not see—a line beyond which if the Pope attempted any act of temporal power in this country, the obedience of the Roman Catholic ceased. The noble marquis, after again adverting to the unfairness of selecting tenets which the Catholics disavowed, and putting forced constructions on others which they admitted, observed, that when their allegations of their own doctrines and opinions were not allowed, it was right to put in their conduct in this country, where their rights were limited, and in others where they were not restricted, in order to show, that their allegations were borne out by their practice. He would not suppose that the Catholic religion was so dark and hidden, so lost in the obscurity of past ages, as to be traced out only by the research of the diligent antiquarian. It was, he should imagine, well known, its present tenets of doctrine and discipline well defined and understood: why then, was it necessary to go for objections to the Catho-

lic religion as it now existed, back to the tenets which might have been in operation centuries ago? Suppose some public lecturer, on electricity or astronomy, were to say to his hearers.—“You must not attend to the state of the atmosphere, or the appearance of the Heaven, but you must look to the principles adobied by the ancient founders of those lectures—go to the *Philosophical Transactions*, vol. 1, and there you will find what you must take to be the true present state of the science.” Would not such doctrine be most deservedly held up to contempt—would it not argue in the lecturer an utter ignorance of the present improved state of science? He (Lord Lansdown) contended, that it would be equally unjust to argue the question before their lordships without reference to the actual state and opinions of the Catholics as they existed at the present day. The principle on which a true statesman should act, would be in all measures of importance to adapt himself to the altered condition of society. True philosophy, as Bacon said, was the art of interpreting nature. The business of a wise legislator should be to direct his measures so as to adapt them to the condition of men as they then existed, and not to that in which they might have been at a former period. Let their lordships look at what was the conduct of Catholics in the different states of Europe and in America, and see, whether it bore at the allegation that they were hostile to a free constitution, or were found disloyal subjects when in the service of Protestant Princes. The noble marquis then proceeded to contend, at considerable length, that the Catholics were found faithful subjects to Protestant Princes; that this had been proved in every Protestant state in Europe; that their attachment to a free constitution was proved by the conduct of the Catholics in America, and their disposition to admit religious liberty—by the readiness with which the state of Maryland, originally composed principally of Catholics, admitted the most tolerant regulations with respect to religious worship; and concluded this part of his remarks by an appeal to the learned lord on the woolsack; in which he asked whether, in the course of his official experience, he had ever known of any Catholic minister or general who had betrayed the secrets of a Protestant prince, or served in any manner from his allegiance or duty in consequence of his obedience to the Pope. (We regret that we are obliged to confine our report of this and other parts of the noble marquis's speech to a brief outline; but the lateness of the hour at which he concluded (half-past two o'clock), and the necessity of giving some account of the speeches which followed, render a more lengthened detail impossible.) The noble marquis went on to point out the manifest impolicy of paralyzing the energies of a large portion of the empire, by political disabilities on the score of religion, and to shew that those who wished to unite the exertions of every class in support of the general welfare of the state, were the true friends of that church establishment, which he admitted was so closely allied to it. He was, he added, fully aware of the sensitive fears of those who apprehended that the Protestant church would be endangered if Catholics were allowed a seat in the legislative bodies where subjects connected with the welfare of

that church might be decided. The conscientious opinions from which such feelings and alarms arose, he duly respected; but he was convinced that the apprehensions were unfounded. He was the less inclined to be influenced by such alarms, when he considered what had already occurred with respect to cases in which similar fears were expressed. It was matter of history that when the union of Scotland with England was proposed, that part of the plan which was to introduce 16 representative peers of that country to seats in the England House of Lords was warmly opposed by some right rev. prelates of that day. They imagined that if sixteen Presbyterian lords were allowed to sit and vote on all subjects in that house, it might be attended with consequences the most dangerous to the Church of England. One right reverend prelate in particular, in the warmth of his zeal for the security of the Protestant establishment, went so far as to predict that the most imminent danger to the church would be the necessary consequence. He compared the introduction of 16 Presbyterians into the Upper House to the mixture of so many foreign ingredients in the caldron, which would have the certain effect of making it boil over till it burst. Notwithstanding those grave predictions, the measure was carried into effect; the sixteen Presbyterian lords were admitted into Parliament, and what happened—not that the caldron had boiled over till it burst, but that no danger whatever had accrued to the church; and on looking at the divisions which had since then taken place, it would be found, by a very curious coincidence, that these sixteen Presbyterians were generally found voting on the same side with the bishops who had been so much alarmed at their approach. The noble lord proceeded to contend, that prophecies, generally, of the description to which he alluded, had been unfortunate. Dean Swift, at the time of the repeal of the sacramental test in Ireland, had foretold that the whole religion of the country would become Presbyterian. Again, in the early part of the late reign, when a bill was brought in to admit the Catholics of Canada to civil rights, it had been prophesied that through the machinations of the Pope in that country, we should lose the whole of the United States. We had lost the United States, but Canada, instead of having led the way in their declaration of independence, was the only colony which had remained faithful to us. Noble lords might be sure, and right reverend lords, that it was a dangerous state of affairs for a country to have a large proportion of its population excluded from civil rights. It was a state of things which could not continue; men fancied sometimes that they stood still, while the ground, in fact, was crumbling from beneath their feet. The noble lord concluded a speech which the lateness of the hour prevents us from reporting fully, by quoting the following opinions which had been given by Lord Somers. Lord Peterborough, the Bishop of Salisbury, and the late Duke of Devonshire, upon the subject before the house. The words of those noble persons were—“An Englishman cannot be reduced to a more unhappy condition than to be placed by law under incapacity to serve his King, and country, and therefore nothing but a crime of the most detestable nature ought to place him under such a restraint.” His lordship then sat

down with a declaration, that he supported the bill before the house upon its own merits. He did not imagine that it would of itself form a panacea for all the evils of Ireland, but he thought that it would lead to those further measures, towards which alone she could look for improvement or lasting tranquillity.

The Earl of Liverpool, late as the time was, could not suffer the speech of the noble lord who had just sat down, to pass, without troubling the house, and he feared at some length, in reply to it. He was ready, for himself, at once to meet the question as a question of expediency—to look fairly at the advantages which were expected from it, and at the evils to which it might give rise. But he could not do this without first making a observation upon the situation in which the house stood with respect to the question—a situation which, in his judgment, was equally novel and inconvenient. In consequence of events in Ireland which had transpired prior to the assembling of Parliament, the house had found it necessary to pass an act putting down the body called the Catholic Association, and also to institute an inquiry by both branches of the legislature into the state of the sister kingdom generally. Now, even had he been favourable to the concession of the Catholic claims, he should certainly, under such circumstances, have thought it right to await the result of that inquiry so instituted, and at all events legislate only upon a full investigation of the subjects. No such course, however, it seemed, was to be adopted by the promoters of the present measure. The bill was brought in without one moment waiting for intelligence; nor was it the mere bill before the house only that was to be brought forward; but two others were devised, got up with equal haste and want of consideration; some of the provisions of which might go perhaps to alleviate the evils belonging to the main measure, but others which seemed no less likely to increase it. Why, then, it was not one measure of change that was proposed, but three; and where were they—on what was each to depend—and what was their connexion? This course might answer the purpose of some advocates of the Catholics; it might serve—as it was meant to do—to catch a few stray votes on the right or the left; but in what sort of situation was the House of Lords, he asked, placed by such proceeding? He (Lord Liverpool) desired to know what it was expected the House of Lords should do. The House of Commons put them in this condition—it sent them up a bill which they knew not how to act by; having purchased a majority for that bill below, by the introduction of other measures. He did protest again, that he had never known any body placed in so disgraceful a situation as the lords were by this conduct of other house. Surely, at least, they ought to know what it was they had to decide upon—whether it was the measure submitted to them alone, or that measure as joined and connected with two others? For himself, as far as his opinion went, perhaps this question, however, was one of slight consideration; for he detested, from the very bottom of his heart, the bill already in the house. A great part of it he took to be nonsense, some of it was even rather worse. The least objectionable part of the bill, as he thought, was the concessions which it proposed making to the Catholics; for upon that subject he would be content to put one short question to the House—would they relieve the Catholic from the disabilities under which he laboured, or would not?—and if they replied in the affirmative, then he would engage to draw a bill for the purpose in half an hour, which should not be liable to a tenth part of the objections which applied to that now upon the table. In short, the simple question as to the great measure seemed to him to be—would the house, or would it not, remove the Catholic disabilities? And that question—perhaps one of the most important that Parliament had ever un-

(Continued in the 4th Supplement.)

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dertaken to decide—could not too soon be treated in such a manner as to place it on a firm and solid basis. The noble lords opposite maintained, that it was fitting to grant the concessions demanded; because the Catholics of this country and Ireland ought, and were entitled, to enjoy equal civil rights and immunities at all points with their Protestant brethren. Now this was the plain proposition of the advocates for emancipation; and he (Lord Liverpool) would deal plainly with it—he met it with a decided negative. He said, that the Catholics were not entitled to equal rights in a Protestant country, and that opinion he would sustain. Upon some points he had been favourable to the Catholics; he did not know but there were others upon which he might still be so; but upon that broad principle—that they were entitled to equal rights—he and their friends were at direct issue. He admitted—no man could dream of denying it—that all subjects in a free state were entitled to the enjoyment of equal rights, upon equal conditions; but then the qualification of that principle in the case of the Catholics was clear—the Catholics, who demanded these equal rights, did not afford equal conditions. The difference was this—it was stated in a moment—the Protestant gave an entire allegiance to his Sovereign; the Catholic a divided one. The service of the first was complete; that of the last only qualified; and unless it could be proved that a half was equal to the whole, he should not be convinced of the truth of the Catholic proposition. Thus, therefore, he took his stand upon the broad principle of justice; he was content to argue the question at present as one of expediency; but he still maintained that his opposition to the spirit of it was founded in principles of justice and of common sense. It was said by the noble lords on the other side, that the practical effect and conduct of Catholicism should be looked at; and that the actual result and operation of that faith was very different from what its tenets, some of them, in theory, seemed to point. Practically it was, that he wished to examine the question, and in no other way. He desired to say nothing about theological dogmas—to seek back for no faded or obsolete opinion: the doctrines upon which he would rely should be those, and those only, laid down and contended for in the evidence before the house. And first, then, upon this head, to notice the condition of the power of the holy see, and the nature of the relation which that power had to the Roman Catholic church of Ireland. A noble earl denied that the appointment of the Roman Catholic bishops of Ireland was in the discretion of the Pope? Why it appeared—it was admitted unequivocally—upon the evidence both of Dr. Doyle and Dr. Murray, that there was no other means or power of appointment. It was true: that the Pope had been in the habit of attending in his appointment, to the nomination or recommendation of the church of Ireland; but this was matter of mere courtesy or hazard; the power was distinctly in himself; and he thought fit to appoint a foreigner—nay, a foreigner of all Europe most obnoxious to the Government or the country—that foreigner would be, and must continue a Catholic bishop of Ireland. This fact had notoriously come out beyond dispute, during the lives of several of the later Princes of the Stuart family. The Pope had been in the habit of appointing Irish Roman Catholic bishops at their nomination. He might now appoint, in the same way, upon the nomination of France or Spain; and the individual so constituted would proceed to exercise influence, and most extensive temporal influence, within the British territories. The question was not now, let the house recollect, as to the danger, or the degree of danger, which might attend the concession of these claims; the question was, whether it was fit that equal rights should be enjoyed by Catholics and Protestants?

Immediate danger he apprehended none; but it was not always in the brightest or the calmest weather that the storm was farthest distant. When could the established church appear more secure than it had seemed at the restoration of Charles II.? and within twenty years, it was seen threatened with total destruction by the machinations of a Popish prince. Seeing where the appointment of the heads of the Roman Catholic church lay in Ireland, it was impossible not to advert to the power—the temporal—the practical power, exercised throughout that country by the priest-hood. The system of confession—the right of demanding it, for the act was not left to the will of the individual confessing—that device rendered the clergy masters of all the secrets of the community. The extent to which some of the doctrines connected with this arrangement were carried, he (Lord Liverpool) had absolutely entertained no idea of until after the appointment of the late committee. He had believed always that the priest, receiving confession, was bound to secrecy even as to crimes committed which might be disclosed to him; but he had never suspected that which was actually the fact—that the priest was equally bound to secrecy as to crimes intended to be committed. Thus a Catholic clergyman, discovering, in confession, that there was a conspiracy on foot to blow up both houses of Parliament, would not be justified in making known the fact. To take a simpler instance, if a man came to a place at which there were two roads and a priest knew that if he took the right hand he would be murdered, and that by the left he might be saved—knowing this, he would be guilty of a dereliction of duty if he gave that man even a hint which might preserve his life. Differences such as these in tenet and in feeling must of necessity prevent the Catholic and the Protestant from amalgamating. With respect to education, there was scarcely any possible mode by which Catholics and Protestants could unite in one and the same system. We had not any of this difficulty with other Dissenters; for, whatever were their shades of difference from us, both had the same foundation to build upon; with the Catholics it was otherwise, and of the natural result it was impossible to get rid. In the same way, upon another point—the marriage between Protestants and Catholics—it was allowed by Dr. Murray that marriages between Catholic and Protestant were altogether discouraged; and that they were not permitted at all, except upon an undertaking that the children should be all thought up in the Catholic faith. Then, if there could neither be intermarriage, education in common, or any other description of domestic bond between the Protestant and the Catholics, how was it possible that really kind feeling between the followers of the two persuasions could exist? The fault was not the fault of the established church; it was in the bigotry and intolerant spirit (and yet our intolerance was complained of) of the Roman Catholic religion. He repeated that it was his wish to look at the question not theologically, but as a question of convenience; but a part of that very question of convenience must depend upon the degree of influence exercised by the Catholic priesthood, and on the species of influence which the tenets of the Catholic faith put into their hands. The sentence of excommunication amounted to this—to give a crust of bread, or a cup of cold water, to the proscribed party, though he were perishing for want, a punishable crime. Many, no doubt, there were, among the Catholic priesthood, most virtuous and deserving men; but among so large a body there could not fail to be some of a very different character; and yet these men generally—it was stated in the evidence before the house—had more authority over the peasantry than their landlords. Now what were the evils which they had to apprehend? He might in fairness require the supporters of this measure to prove, before allowing this bill to pass, that there would

be no evil. He would not ask so much from them: he only required them to show him the benefit of conceding. If all evils which he had pointed out were really to be expected, then the advantages promised by the noble lord were out of the question. He held—their lordships held—all the bills held, that a Protestant succession was the foundation of our constitutional system. He would say, that if these measures should pass, the Protestant succession would not be worth a farthing. Much had been said of rights—indefeasible and natural rights. The state was Protestant essentially, the Crown was to be Protestant, and the successors to the throne must take the same faith. But were they to be the only persons so limited? He would speak of a King's rights here in the same sense, and no other, as that in which he would argue for the rights of a peasant. Was it not hard upon the King and the heir to the throne that they must be bound to the Protestant faith, while the chief justice, the ministers and secretaries of state, might be Roman Catholics? Why was this? Where was the danger in having a Popish King or a Popish Chancellor; if all the other executive offices might acknowledge the Pope? He thought there was less danger in a Popish Chancellor, who might be removed at pleasure, than in a Popish Chief Justice, who would hold the administration of the criminal law in his control, and could only be removed by a peculiar process of law in case of his dereliction. His lordship went on arguing that the bill would compromise the security of the Protestant establishment. There might be no immediate danger; but the period must come when the danger could not be evaded; it would certainly be brought about in the ever-varying fluctuations of the times. He looked with apprehension to the danger to the church establishment. He might be told to quiet his fears by looking to the evidence. He might believe in the sincerity of laying hold of the property of the established church. He would give them that admission for the sake of putting another question to them. "But you would diminish that property if you could?" "Oh, most undoubtedly I would; but I would do that as an Irishman, not as a Roman Catholic." Was any man so blind as not to see—was any so deaf as not to hear and understand, to what this amounted? "We take the property from the church!—no—we would give the country a part of that property if we could; well knowing that if the church loses her property, she must also lose in consequence, and thereby we must be gainers." They would diminish the property of the church to reduce her power and destroy her influence. They must have this feeling—it was their duty, their religion, their oath, their every thing, to destroy the Protestant church. Circumstances might or might not aid them: but they must do it with that view, whether by diminishing the property or the influence of the establishment. The bill was to bind "all his Majesty's peaceful and faithful subjects so as they may grow into one nation, to the utter oblivion of all former dissensions and discord." Would it have this effect? or did it not rather leave both parties just where they were, with the exception of granting new powers to the Roman Catholics? Would there not be fresh occasion of discord—new opportunities and many additional points to contend for? It was assumed that the evils of Ireland were owing to the Catholic disabilities. The disturbed state of Ireland had nothing to do with it: this was proved by the evidence. In the province of Ulster, which was the seat of religious dissension, the Insurrection Act had not been in force for 25 years, while in many places it had been in force for many years, and religious dissension

had long ceased to exist. He admitted the evils of absenteeism in the general account, but they had nothing to do with the disabilities. It had been asserted as a matter of some danger, that the Catholics, as compared with the Protestants, were as 5 to 1. He believed that in reality their numbers were not quite 3 to 1; and the returns proved that they were as nearly as possible in the same ratio to each other as in the time of Sir Wm. Petty, with a corresponding increase in both. It was argued as if the Catholics were deprived of all civil rights and privileges; whereas they enjoyed more rights and privileges (so we understood his lordship) than the subjects of any other Christian Prince. It had been said that the bill would be a great boon to them. How that could be was not quite so clear, when it went to give places to about 40 individuals, on the condition of disfranchising 500,000 electors. This was a Protestant constitution—not like that of the United States, where you might pay any priest you liked best, or no priest at all. Such was not the constitution that he wished for Great Britain. He wanted that constitution which was compacted from the union of church and state. His lordship then adverted to the resolution of the Commons of the 29th of April, for allowing a provision to the Roman Catholic clergy, which he vigorously opposed. The Roman Catholic church of Ireland was not like a missionary church: it was an accredited church, connected with the Pope—having a numerous and consequential hierarchy, exercising palatine jurisdiction. If they looked into the Catholic Almanack, they would find the names of the titular archbishops and bishops inserted in more imposing characters than any others. He entreated their lordships to consider that Great Britain had now enjoyed 130 years of religious peace, which were preceded by 160 years of religious convulsion. The policy of the present day was opening advantages to society which had been withheld by the restrictions of former laws. To this policy the Roman Catholic religion was directly opposed. They had the advantages of experience, and they were bound in reason, policy, and justice, to persevere in their course. His lordship recapitulated briefly his objections, and sat down amidst loud cheers.

The Earl of LIMERICK explained.

The Earl of HARROWBY rose with great pain to express the reasons of his continuing to differ on this question from his noble friend and colleague who had just sat down. He would admit that many evils had arisen from deluded persons of the Roman Catholic faith, dividing their allegiance, and acting against the power to which they professed temporal submission. But would that be prevented by continuing their disabilities? The answer was contained in the fact that it had not prevented it. Then would they punish those people for an error in logic only? He admitted that the allegiance which was paid to the altar and the throne of the country was the more perfect: but could they obtain a more perfect allegiance by the exclusion? And ought they not to consider the allegiance offered as a sufficient allegiance for all the ordinary purposes of civil obedience? A distinction had been drawn between the allegiance which Roman Catholics were inclined to hold, with respect to Roman Catholic governments, and that which they entertained with respect to governments where the religion was different. But this distinction had been contradicted, in direct terms, by the Catholic church. It had been clearly stated, that

the members of that church were bound by the obligation of an oath, no matter under what government it was taken. If this were so—if it were allowed that the obligation of an oath was sacred with them—why not give them the full benefit of that admission? But if, on the other hand, that proposition was opposed, why did they ever give the Roman Catholics any extension of privilege? Was it not wasting all their time to do so? (Hear.) With respect to this particular point, were there not, he asked, questions put 13 years ago to all the great universities of Europe? And what feeling was manifested on that occasion? Nothing but an indignant feeling of surprise that such questions should be pressed at such a time of day. (Hear.) And had they not, on oath, the disclaimer made by some of the leading members of the Roman Catholic church, of those charges which had been so long levelled at that church? But then it was said, that in former times, a very different statement was made, and that statement had been generally believed. Which, then, were they to place the most reliance on—that of which they had practical proof, in the present day—or the opinions which had been given long since, under circumstances in no wise favourable to the production of truth? He thought that they were bound to rely on the evidence of the present day, which they had had an opportunity of examining and sifting. His noble friend (Lord Liverpool) had alluded to the rite of confession, as one of the strongest proofs that the Roman Catholic could not, speaking in the strictest sense, be a safe or a good subject under a Protestant Government. He (Lord Harrowby) admitted that, under the practice of the Roman Catholic church, a priest might be informed of an intention to commit murder, and yet feel himself debarred from giving to the individual threatened the necessary warning. This, he allowed, was monstrous. But the question was, in what way this monstrous doctrine of the church of Rome prevented Catholics from being good subjects of a Protestant King. If a priest heard from one of his flock, that he was engaged in a plan to overturn the Government, and that he concealed his knowledge of the fact, it would be something like misprision of treason. But he begged leave to ask, would the Government, in that case, be in any greater danger, than if no such ceremony as that of confession existed? (Hear.) Certainly not. Therefore, he must say, that there really was nothing in this argument. All the doctrines which had been alluded to by his noble friend, as objectionable in the Catholic church, had been long known; and if they were of such a nature as warranted the legislature in excluding them from farther privileges, why, he wished to know, had they not operated to prevent them from attaining those immunities which they now enjoyed? Again, he would ask, who were those who adhered most strictly to the superstitions which had been so much condemned? Certainly, the lowest class of the Roman Catholics. Who next? Why the class immediately above them. The class above them attended still less to those objectionable tenets; and that class was the most free from them who moved in the highest rank of all. Were they, then, proceeding safely, wisely, or rationally, in granting immunities to those classes who were most subject to the influence which had been complained of, while they withheld important rights from that part of the Roman Catholic body which was most likely to resist it? (Hear.) They appeared to have begun at the wrong end; for surely it was better to let enlightened men enter Parliament, than to give extensive civil power to men who might easily be biassed by their clergy to use it for a particular purpose. It was a most extraordinary anomaly, that while the legislature refused to give the Roman Catholics political rights, they agreed to a law which admitted them to hold a high rank in the army and navy. (Hear.) If any danger were to be apprehended assuredly it was from the

exercise of such a power as this. (Hear.) His noble friend had expatiated on the influence which the Pope would use, in the nomination of the Roman Catholic clergy: but did not the Pope exercise that influence at the moment? (Hear.) This was an evil, which, by an injudicious course, they might increase, but which they could not diminish by the continuance of disabilities; because they could not prevent the Roman Catholic from adhering to the doctrines of his church, and cherishing those feelings which he had been taught from his youth to prize. How, then, would he advise the legislature to act? He would say, "Here are strong links which bind men to a particular object: to draw them from it, we must make use of strong means—and those means are kindness and conciliation." He would hold out to the Roman Catholics a participation in those benefits which bound man to man in society. (Hear.) What they had already done, had not operated as a *panacea* for the evils of Ireland, and what they might now do would not have that effect; but it ought not on that account to be thrown aside. (Hear.) Ireland was a country distracted by too many evils to be restored to peace by any single remedy. This, however, he would say, that though the present measure might not entirely tranquilize Ireland, yet he was convinced that Ireland never would be tranquil without it. (Hear.) His lordship then briefly adverted to the effect which this measure would have on the election of members of Parliament, and combatted the idea of the danger which some noble lords apprehended from the introduction of Roman Catholics to seats in the House of Commons. He stated his firm belief, that if any minister attempted to support his power, by backing it with such a buttress as the Roman Catholic interest, the good sense of the people would take the alarm, and that minister would certainly fall. In this measure he perceived no danger whatsoever to the established church; and if he apprehended that the interests of the established church would be injured by it, great as he felt would be the mischief occasioned by rejecting the measure, he, for one, would certainly oppose it. As to the idea of any danger to be apprehended from the exertion of physical force, in case the measure was lost, he considered it to be quite futile. The whole of the evidence led him to adopt a conclusion entirely different. It had been asserted that, if they agreed to this measure, it would lead the way to an attack on the property of the church in Ireland. Such an attack would also be an attack on the property of the church in England, and on the possessions of the landholders of Ireland and England. This being the fact, could any one suppose, that such an effort, supposing it to be made, would have the slightest chance of succeeding? They had been told that the people of Ireland, generally speaking, either cared nothing about this question, or misunderstood it. But in the same breath they were told, that those people were under the complete dominion of the priest. Now, admitting this to be the fact, the question must be on in which they would feel themselves greatly interested: for, according to the doctrine which he had quoted, if the priests told them that a subject was of great importance, they would believe it to be so. Whether it was or was not of importance, the effect of this representation on their minds would be just the same; and the same discontent must continue so long as this question continued to be agitated. He differed from those who thought that rebellion, or insurrection, would follow the rejection of this measure. He was sure the people of Ireland felt that such a step would render their situation worse, not better. But it was quite evident, that the mere apprehension of such a state of things—the mere apprehension of any attempt being likely to be made by a foreign power, for the purpose of fomenting discontent in Ireland—however much the ordinary demeanour of the Roman Catholics

might induce the Government to look upon such an attempt as hopeless—would necessarily keep in active employment a considerable portion of the disposable force of this country, to guard against the threatened danger. The noble lord concluded by calling on the house to agree to the bill, and, by so doing, to deprive of a triumph those whom he would not invidiously call the enemies, but who certainly were the rivals of this country.

The LORD CHANCELLOR said, he would not enter into the merits of the Catholic question, but would merely state his reasons for not agreeing to the measure now before their lordships. He did not understand how it happened that this bill came before that house in its present shape and form. He saw, from the votes of the other house of Parliament, that it was connected with a bill which went to disfranchise a great number of the freeholders of Ireland, and he also observed from the same votes, that it was deemed expedient that the Government should pay the salaries of the Catholic clergy of that country. No person conversant with Parliamentary practice could view these measures without perceiving that they were nearly connected with the present bill; and yet they were asked to decide on that bill without knowing what was to become of the two measures which were introduced with it. This, he must say, was not a proper mode of legislating; and if he had no other reason for opposing the bill now before their lordships but the single circumstance to which he had adverted, he would make his stand on that ground. From the period of the union with Ireland, he never heard of this question being brought forward, without mention being made of ample security for the Protestant church and Protestant establishment. It had been his duty, from many many circumstances, not to separate himself from the minister who conducted the affairs of Government at the period of the union, on account of certain differences of opinion. That minister was favourable to the Roman Catholic claims, and he had often asked him what were those securities which he intended to propose, and without which he had declared he would not agree to the measure of emancipation? But, notwithstanding all his inquiries, he never could find what these securities were. Although there was a degree of ingenuity displayed in the manner in which this bill was drawn up, which he had hardly ever seen before in the composition of an act of Parliament, there was no variation in the preamble of this from former bills. That preamble contained—first, a solemn acknowledgment that the Protestant establishment of this realm in Church and State must be inviolably and permanently secured; then came an allegation that they were inviolably and permanently secured. He allowed that they were secure, provided the acts which rendered them so were permitted to continue in force; but if their lordships took away the substance of those acts, where, then, was the inviolability of their security, or their security at all? Next came a statement that it was just to unite the hearts of all His Majesty's subjects in one and the same interest; but Parliament, it seemed, was to be an exception, for the bill set them all by the ears. His lordship then alluded to the provisions in the bill for Roman Catholic commissions, and said that the title "pack of nonsense," by which a noble friend of his had described it, was full as respectable a one as it deserved. What security against the influence of Rome, was afforded by three commissioners, who themselves refused to acknowledge an undivided allegiance to the sovereign? The noble and learned lord next referred to the oath of allegiance, and contended that it could no longer be taken consistently with truth: according to Lord Hale, the oath of allegiance included the oath of supremacy. He

could not possibly give his consent to any measure that derogated from the supremacy of the sovereign. It was said that the jurisdiction of the Pope in this country as acknowledged by the Roman Catholics was merely spiritual; but he (the Lord Chancellor) could not bring his mind to understand what was meant by merely spiritual jurisdiction. If two Catholics here were married by a Protestant clergyman, the Pope would force them to live asunder, and the common law would oblige them to live together. Now, was not that exercising a temporal jurisdiction? He did not think that in the discussion here or elsewhere, the question had been as largely put as it ought. They could not refuse to English Catholics what they granted to the Irish; then they would be bound to put the other Dissenters in this country on an equal footing with the Catholics: so that it would ultimately come to this—that all the bulwarks and fences which their ancestors had provided for the safety of the Protestant church would turn out to be wholly useless. But let their lordships beware what they were doing if they took these away. As to the measure for giving salaries and stipends to the priests of the Roman Catholic church, could their lordships refuse them in that case to clerical persons of other persuasions? and if they granted them in Ireland, they could not refuse to support a similar hierarchy in England. If they gave this stipend to the Catholic hierarchy, they must give something more than the morsel called *regium donum* to their dissenting brethren. They had heard of America. It was said, that the experiment of having no established church in that country, tended to her freedom, her glory, and her prosperity: in his opinion, having a Protestant establishment here was the source of the freedom, the glory, and the prosperity of this country. As for the bill for the disfranchisement of Irish freeholders, if it had any connexion with the present measure, the house ought to have it before them. If what a noble friend of his had stated was correct, it certainly went a great way to diminish his respect for the bill which had come from the House of Commons. They were not justified in taking away the civil rights of persons, which had been conceded to them upon the supposition that they were competent to exercise them. A noble lord had asked if he (the Chancellor) had become a reformer; he had lived too long to attach much respect to the character of a reformer; that term united revolutionists and republicans with some of the best persons in the kingdom. The noble and learned earl then insisted that the sentiments of an infinite majority of the people of this country were unfavourable to this bill. He should be sorry to say that the House of Commons did not represent the sense of the people; but he well recollected that when the West India bill was introduced into the House of Commons, and petition after petition poured in against it, it was said that the house, and not the petitions, spoke the sense of the people; however, a general election succeeded, the house, in consequence, became differently constituted, and the sense of the people proved to be a perfect illusion. With these few observations, which had been very imperfectly expressed, he would now conclude. After 25 years' consideration of the subject, he had perfectly satisfied his mind that he should not discharge his duty to his station or his country if he did not oppose this bill.

The Marquis of LONDONDERRY explained.

Lord HOLLAND twice rose; but the cries of "Question" induced his lordship to resume his seat.

Earl FITZWILLIAM, amidst similar cries, made a few observations, which were wholly unheard.

The house then divided, when the numbers appeared to be.

Content—Present 84, Proxies 46—Total 130
Not-Content—Present 113, Proxies 65—Total 178

Majority against the bill, 48

The house adjourned at a QUARTER PAST FIVE o'clock.